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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, Miss., July 14, 1927

NEW SERIES  
VOLUME XXIX, No 28



MISS MARY ALICE BIBY

Nashville, Tenn., will lead in the Intermediate Sunday School Conferences



MISS JULIETTE MATHER

Birmingham, Ala., Young People's Leader and College Correspondent of the South, will lead the Y. W. A. work and be the principal speaker before the Assembly on Thursday, which is W. M. U. Day



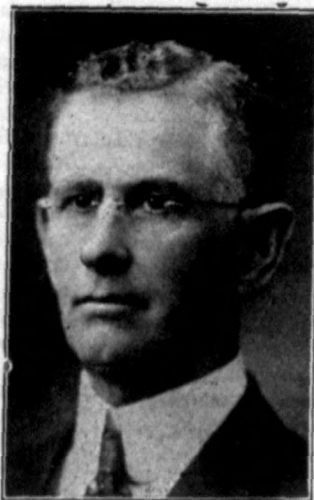
MISS MAMYE SLAUGHTER

who will lead the Mission Study Institute of the W. M. S.



DR. T. L. HOLCOMB

Pastor First Baptist Church, Sherman, Texas, who will be the Inspirational Speaker each day



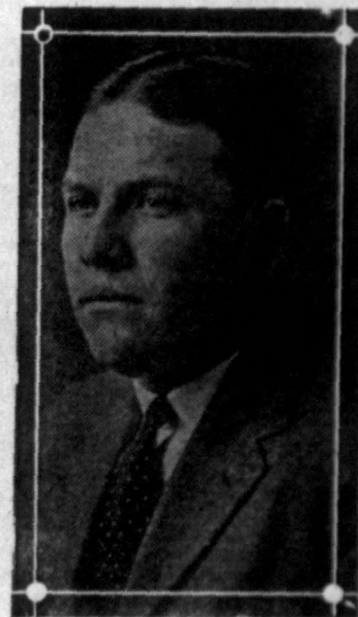
DR. J. T. HENDERSON

Knoxville, Tenn., Secretary of the Laymen's Work, will direct the Conferences on Stewardship



MISS CECELIA DURSCHERL

Junior-Intermediate B. Y. P. U. Leader, who will direct this work during the Assembly



MR. ALVON H. DOTY

Assistant Pastor of the First Baptist Church, Jackson, Mississippi, will lead the music during the Assembly

Mississippi has as beautiful a sea coast as can be found almost anywhere. Shall it be consecrated to God, used in his service, in fitting men and women to do his will? The Baptist Encampment at Gulf Coast Military Academy is an ef-

fort to answer this in the right way. Next week we will give some views of the Beach. This week we are presenting to you the faces of some of the men and women who will make a great program of inspiration and instruction. Make your

plans to go for the joy you will get out of it, and the good it will do you and others. The dates are August sixth to twelfth, inclusive. Room and board, \$1.75 and \$2.00 a day. Write Gulf Coast Military Academy for reservations.



## SINGING ON THE RHINE

By Ernest O. Sellers

Rhine, wine and song are proverbial. The river, however, deserves all the praise of the poets and musicians, especially that part from Bown to Bingen. Several hundreds of American Rotarians made the trip up yesterday from Cologne to Weisbaden. As we approached Coblenz memories of the American occupation and the sight of the French tri-color floating where Old Glory once topped Ehrenbreitstein stirred us all and soon groups were singing familiar folk songs and well-known Rotary ditties. Some emotions can only be musically expressed.

We spent nearly the whole afternoon rushing from one side of the boat to the other to view one or another of the famous or interesting sights.

The moment of our greatest inspiration was when we passed the well-known Loreley. As we crowded to the rail to see that fine sight I stood by a group of German men and women who, with bared heads and facing the rock, earnestly sang Heine's poem so well set to music by Schuman. I must confess to a dimness of the eye as I tried to sing with them and ever hereafter that song will have a new meaning and memory for me.

Approaching the dock at Biebrich, where we disembark for Weisbaden, it looked as though the whole town was out to greet us. Prominently draped over the entrance were two large American flags and a sign, "Welcome Rotarians," though as yet there is no Rotary club in Germany. We all came to attention and sang the "Star Spangled Banner". To have sung "America" would have been out of place, for the British soldiers occupy this place and the Germans would hardly have understood our singing the music of England's national anthem.

Rotarians have been wonderfully received. King Albert of Belgium opened the convention in Ostend, for he is the only one of his "classification" and is a member of his Brussels club and an honorary member of the San Francisco club.

Dr. John Jeter Hurt and I are going, independent of any tour party, through Germany and Holland, then over to England. Later I shall go to Switzerland and Italy, and July 29 sail from Naples with the Wicker party for Palestine and Egypt. Both of us are well and greatly enjoying our vacation.

While at Ostend I drove to the battle fields. But little remains to be seen. Ypres has nearly all been rebuilt except the "Cloth Hall" and the cathedral. The former probably will never be restored, but fine progress has been made in rebuilding the cathedral. Fields have been placed under cultivation, farm houses rebuilt, roads restored and soon only the monuments, of which there are many, and the cemeteries will remain to give evidence of the titanic struggle that was waged in that part of Belgium. I took pains to inquire about our "Belgium relief" war work and received the highest praise and thanks, especially so at Ghent. The Americans are highly esteemed in Belgium.

So far we have been most courteously treated in Germany. As an illustration: Today I asked a German policeman on the streets of Mainz about a "strassen" (street-car) to Weisbaden and not only did he give directions but also kept watch for the particular one needed and stopped it when it arrived and called me across the street to board it when I thought he had gone on about his business.

This Rhine territory is occupied by over 7,000 British troops and I presume as many more French, all under the command of a French high-rank general. French and British flags are frequent and German police carefully salute these foreign military officers. Germany does not seem to be poor at all but everything conceivable is being taxed in Belgium.

## NEW ORLEANS HOSPITAL FACTS

By Louis J. Bristow, Secretary of the Hospital Commission

In view of some recommendations made to the recent Southern Baptist Convention concerning the Hospital Commission and the New Orleans Hospital, it might be well to present some facts.

The Hospital Commission is in no sense responsible for the hospital project. It was formed solely for the purpose of carrying out a contract previously made by the Home Mission Board. The Home Board acted in accordance with instructions of the Convention in making that contract.

The Hospital Commission, as constituted, has no paid officers, or other employees. Its sole expense is the traveling expenses of its state members when they attend the annual meeting. It was less than two hundred dollars for the past twelve months.

The Hospital Commission borrowed money to build and equip the hospital, in accordance with instructions from the Convention.

The Convention approved the hospital project in five successive annual sessions—in three of them without a dissenting voice—before the work was commenced on the buildings.

The City of New Orleans complied fully with the terms laid down by the Convention through the Home Board, about eight hundred citizens contributing money to the fund raised to buy the site.

The Home Board owned, occupied, paid taxes on, and collected rents from the site for two years before transferring it to the Hospital Commission.

The Baptists of Louisiana contributed \$100,000 to the hospital, in accordance with the terms laid down by the Convention.

The Hospital is being operated without a dollar of cost to Southern Baptists for operating expenses. Indeed it earned and paid on the debt more than \$12,000 its first year. In addition to this, it did more than \$27,000 worth of charity work the first year.

Local members of the Commission have given their time, thought, and energy to the hospital without cost. No one of them had anything to do with the Convention action in establishing the hospital prior to the formation of the Commission, which was subsequent to the decision of the Convention to build the hospital. They were asked by the Convention to take up a task which was both delicate and difficult. Denominational loyalty and a sense of Christian duty impelled them to accept. One is a pastor. The others are busy business men, executives of great enterprises, prominent in the financial and industrial life of Louisiana and the South.

The Hospital Commission received less than one and one-half per cent of the Southwide contributions last year, or a total for 1926 of \$45,979.76. Had that sum been distributed pro rata among the other objects of the Convention, it would have been practically a negligible amount to each.

Denominational hospitals are a fixed and worthy part of our Baptist life. They accord with the spirit and genius of Christianity. They constitute a mighty agency for Christian ministry.

I had no connection with the hospital, direct or indirect, until I was elected Secretary of the Commission. But in the light of its history, I cannot see how any Baptist could advocate withdrawing from it. There is an obligation to the citizens of New Orleans, who fully complied with the terms set forth by the Home Board. There is an obligation to Louisiana Baptists who have met the terms stipulated by the Convention. There is an obligation to individuals, churches, women's societies, etc., who have contributed directly to the hospital. There is an obligation to the doctors who constitute the staff. There is an obligation to the public who expect Christian bodies to keep inviolate their contracts and pledges. There

is an obligation to Baptists whose good name is involved. There is an obligation to other evangelical Christian denominations who would suffer peculiarly in Louisiana if we should fail. There is an obligation to our Lord to promote His Kingdom.

"He that putteth his hand to the plow and looketh back is not fit for the Kingdom of God."

## SUNDAY SCHOOL BOARD'S SUNDAY SCHOOL WORKERS' SUMMER TRAINING CAMP

Mentone (Railroad Station Valley Head) Alabama, Sept. 4-16, 1927

By Arthur Flake

It has been said that one needs a rest twice each year, "just before taking a vacation and just after."

This may be applicable to the average vacation, but certainly it cannot be said concerning a vacation spent at a Sunday School Officers' Training Camp, directed by the Department of Sunday School Administration of the Baptist Sunday School Board.

Last year two of these Training Camps were held, one at Siloam Springs, Arkansas; the other at Ridgecrest, North Carolina. Many have been the testimonies received by us to the effect that the two weeks spent at these camps were among the most valuable, as well as delightful ever experienced by those attending.

The Sunday School Workers' Training Camp is a combination of rest, work, fellowship, instruction, and worship. Certainly, the conditions under which these Training Camps are held, render monotony and dullness impossible.

This year there will be only one Sunday School Workers' Summer Training Camp held. The place is Mentone, Alabama, on Lookout Mountain, the time September 4-16 inclusive.

Sunday School workers are invited and urged to go to Mentone:

(1) For physical benefits. One needs the pleasure that comes from a vacation. There will be tennis and other out-door sports that will afford opportunity for relaxation and exercise. The beauty of the grounds and surroundings will be a rest to tired bodies and nerves. It would be worthwhile for anyone just to experience this renewal of physical strength.

(2) For fellowship. Nothing is greater than the associations of our training camps. One cannot realize the joy of meeting with God's people, the Sunday School workers, the speakers, the musicians, and the consecrated host of people who attend, unless they have previously had such opportunity.

(3) Instructions. There will be Sunday School instruction along all lines of Sunday School work, under the very best teachers; and workers will return to their homes with renewed knowledge, vigor and determination for their work.

(4) The spiritual up-lift that will come from hearing the best preachers that can be had in the Southern Baptist Convention will be worth anyone's time and sacrifice, if necessary to come.

Dr. John W. Inzer, pastor of the First Baptist Church, Chattanooga, will preach the first week and have charge of the early morning devotions.

Dr. John R. Sampey, of the Southern Baptist Theological Seminary, Louisville, Kentucky, will preach the second week and have charge of the early morning devotions. Both of these men will charm and inspire everyone who hears them.

There will be inspiring music throughout the two weeks of the camp, led by Mr. Edgar Williamson, Educational Director of the Third Baptist Church, St. Louis, Missouri, with Miss Beulah Doerr, pastor's assistant of the First Baptist Church, Marion, Illinois, as accompanist. These musicians will delight anyone who is privileged to attend.

Another impressive phase of the spiritual life during the camp will be the sunset services, conducted by someone to be selected later. Those



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who have attended sunset services are already convinced of the power and influence of such hours.

The expense of attending this Training Camp will be small. The benefits to be derived will fit those who attend to return to their regular work strengthened in body, mind and spirit to do Christ's service better than ever before.

We are asking pastors, where it is at all possible, to defer their vacations or extend them to cover the dates of this Training Camp and avail themselves of the benefits it offers.

We are also asking pastors to lead their churches in sending their Educational Directors, Sunday School superintendents and other officers and teachers to the Training Camp, defraying their expenses.

We are asking Educational Directors and Superintendents to plan their vacations to cover the period of the Training Camp and attend with their families, utilizing this occasion as a time of rest and recreation, and at the same time better fitting themselves to do the mighty task committed to them by their churches.

We are also asking Sunday School Superintendents to get their churches and Sunday Schools to send their secretaries, department superintendents and teachers to the Training Camp for the purpose of better preparing themselves for their life's work.

We are asking Sunday School teachers to attend this Training Camp for the purpose of studying the best methods of administration and how to teach the Bible more effectively. Teachers of Young People's Classes, and Adult Classes should take with them some of their class officers for the purpose of studying the best methods of Organized Class Administration.

In addition to two weeks of delightful recreation, pastors and Sunday School workers who attend this Training Camp will be making an investment which will in the days to come result in their reaping large spiritual dividends.

For a complete program and information about expenses, entertainment, reduced railroad rates, etc., write to Arthur Flake, Secretary of the Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee.

#### A LOOK IN FROM OUTSIDE

E. L. Wesson

I am disturbed from looking at the Southern Baptist Convention proceedings, and their results, from the outside.

It seems to me that the Convention saw a Baptist condition in some respects like Israel before the Red Sea with Pharaoh's army behind them and the mountains on either side, but unlike Israel they had no pillar of fire to guide them and no Moses directed of God to lead them on. It was indeed a sad condition, as one outside sees it. It is always sad, to be up against heavy obligations and depressing responsibilities and no one able to see the way out. Moses felt the weight of such a condition and responsibility and cried unto God and spoke cheerily to the people till God directed him what to do. The people blamed him, but he spoke kindly and assuringly until God said, "Go forward."

But from press reports, and recent articles by the leaders, it seems that those who have on them the responsibility of managing the denominational interest lack the faith in God's guidance that Moses possessed and are chiding the people instead of seeing the way out and leading on. And now leader is blaming leader for what was said and done.

As an old man looking in from without, permit me to say that blaming and fault-finding will never part the waters of the sea nor lead the people on. The common masses may be somewhat pitied if they blame others, but leaders wreck things when they turn critics of each other. Each leader, especially those under special responsibility for managing the interests entrusted to them, should credit every other with absolute

sincerity and desire to do the best thing, and not criticize. If criticizing would help matters, it would be in place, but it will not; instead, it will hinder. What all need to do, both privates and officials, is to recognize the fact that even if mistakes have been made they were honestly made in an effort to do good, and blame nobody, but mightily pray God to open the way and lead us out.

Our condition is a result, undoubtedly, but just as certainly the condition we are in is of Divine purpose. All of us, even the least, unintentionally drifted into reliance on human wisdom, organization and centralization, with the un-Baptist plan of letting the Conventions plan and say to the churches, "Come across". We did not mean to "boss", but it seemed like we did, and the old Baptist spirit rebelled against it, and not being willing to sanction it they just quit supporting the work; not from meanness, but from conviction; consequently, the debts accumulated like mountains round about us, and threaten to be volcanoes and destroy us. But they will not. God will raise up a leader and open the way for our deliverance; for the conditions are humbling all of us.

We may have to unload the ship; may even have to suffer great loss of denominational prestige and pride, but we deserve it, or God would not permit it. He sees it best because our drift toward centralized management was destroying the Bible pattern for the churches in their work, and it is His will to preserve the supremacy of the churches of Christ. Baptist teaching from time out of mind has been "The churches first", with Christ their only head, and independent of all other authority". Our drifting has been toward the Convention head and the churches subservient to its dictates. Somehow, the churches will be restored to their rightful place in the Baptist planning, then God will open the way for going forward.

Until then, all should do their best and wait, and not criticize. If anyone thinks he sees the way to go, let him speak, but not with fault-finding, or dictating spirit. We are all in the dark—let us seek "the pillar of fire", the Divine guidance.

#### THEY BROUGHT HIM TO CHRIST

By Louis J. Bristow, Superintendent

He was an old man, and had been a Catholic from his birth. His son had been converted and had become pastor of a Baptist Church in Louisiana. But the father resisted every effort of his son to lead him to Jesus. Now the old man was sick, seriously sick. The preacher-son asked that he be allowed to bring him to the Southern Baptist Hospital as a guest of Southern Baptists, for the preacher's salary was small and he had already been to considerable expense on account of his father's illness.

He came, and was in the Hospital several months. Christian nurses and other Christian friends did what his son had somehow failed to do—brought him to Christ. And when the old man was recovered from his long, serious sickness, the pastor son had the great joy of burying his father with Christ in baptism; and among those who witnessed this glad scene were the nurses and doctors who had worked so faithfully to save the old man's life in this world and that which is to come.

Thus the missionary value of our hospital in New Orleans is made manifest.

Citadel Square Church, Charleston, S. C., had over 1,000 average in attendance at Sunday School for the past year.

One preacher says he finds it a good plan to learn something himself before he assumes the responsibility of teaching others.

Dr. F. W. Gracey, a fraternal messenger from the Baptist churches in Ireland, says he received \$50,000 from American friends on his recent visit for Baptist work in Ireland.

#### A STEWARD MINISTERS CONFERENCE

If the Baptist ministers of the South could be brought to think together on New Testament stewardship until they pray earnestly about it, our present Southern Baptist problems would soon be solved.

Stewardship cannot be made a department of our work. It permeates our whole life. It is not enough to give it a place on a program. It must be made the atmosphere of the whole program.

We need continued meetings in which stewardship is our one and only thought. We need to work on Stewardship until it burns through all our thinking and blazes out. That will get us somewhere. This is just what we are striving for in the Steward Ministers Conferences at Mars Hill College, August 2-7.

This is the third of these annual conferences. It will be attended this year from all over the southeastern states. It promises now to be the climax of all these meetings so far.

There are to be five days of it: each day is to include Group-Study in Stewardship Vitalized, The Pastor's Hour, The Minister's Work From the Layman's View.

In this conference plans are to be perfected for covering the whole South with Group-Study in Stewardship among our ministers without a cent of cost to any of our Southern Baptist Agencies.

Brother pastor, this is your chance for A Mountain Trip This Summer.

Mars Hill, N. C., is a quiet village away back in the mountains close to the Tennessee line, 20 miles north of Asheville and good roads to it! Bring along an automobile load of folks from your church. Bring your family, or better still form an auto party of the Baptist preachers in your section and come on up to the high hills for a week.

As long as they last, rooms are free to you in the college dormitories. Bring sheets and blankets for the cool nights. Better write for reservations if you want them. Plenty of camping ground for you if you bring tents. Board costs just one dollar a day. Where is a cheaper or more delightful or a more inspiring trip?

Come on up with us and go back home from the meeting with a rested body and an inspired soul.

This Steward Ministers Conference is under auspices of the Steward League of Baptist Ministers.

—Walt N. Johnson, Secretary,  
Mars Hill, N. C. Box 127.

Rev. D. M. Smith, evangelist, and M. E. Perry, singer, began their first campaign under the auspices and direction of the Board, in the Stewart school community, 16 miles from Lumberton, on Saturday, July 2nd. Although two other well advertised and organized revival meetings are in progress close to the Stewart school, large crowds attended the Stewart school services of Saturday and Sunday. Sunday's services were of the highest type, a heartfelt spiritual hour was in evidence. Six young people made a profession of faith in the afternoon service and the interest is growing throughout the entire community. The meeting continues through Friday night, then the evangelistic team goes to the Greenville community, six miles above Baxterville, for another week's work. This is an extremely hard field and the prayers of all interested persons are requested for this work.

Brother Smith and Mr. Perry are beginning the work as the third team employed by the State Board.

Dr. J. Gresham Machen declines the presidency of Bryan University of Dayton, Tenn., feeling that he ought to stay at Princeton Seminary.

Mussolini says he has closed 25,000 of the 187,000 wine-shops in Italy. You are hitting in the right place now, Mr. Dictator. Let the good work go on.



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD  
BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.  
Entered as second-class matter April 4, 1919, at the Post  
Office at Jackson, Mississippi, under the Act of  
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## METHOD OF THE MESSIAH

The story is told of one of our Mississippi preachers, (Brother J. H. Lane, to be specific), that announcement was made of his coming to a big country church to preach on Sunday. The preacher was most highly esteemed and his prospective sermon was the talk of the whole community. An old colored brother had heard the talk of the preacher's coming, and said he surely was going out to hear him. When the sermon was preached and the people had returned home, someone said to the old colored man, "Uncle, what did you think of our preacher?" He replied, "Humph, I thought from what you white folks said, he must be a big preacher; but I don't believe you could hear him more'n a quarter of a mile!"

We may smile at the negro's way of measuring a sermon, but is it at all certain that we have much better standards of judgment than he did? Do preachers themselves estimate a sermon by the amount of physical vigor and emphasis they put into it, or by the energy of the Holy Spirit, which works through it? In our methods of putting over the truth, getting it from the Book to the brain, are we relying on our physical vigor, our intellectual astuteness, our human ingenuity; or are we basing our hopes on the inworking of the Spirit of God? Have we really learned the meaning of the words, "Not by might nor by power, but by my Spirit, saith Jehovah of hosts?"

But the special scripture we had in mind is that which Matthew, in 12:18-21, quotes from Isaiah 42:1-4, in which are the words: "He shall not strive nor cry aloud; neither shall anyone hear his voice in the streets". This is not merely a protest against thunderous vociferation, but is intended to discount all human striving for effect and to encourage a simple reliance on the truth and Spirit of God. To be sure, some things in the New Testament are stated in absolute terms which are intended to be understood relatively. And this sentence is not intended to eliminate the human element from the Christian message and ministry. But it is intended to prevent the substitution of the human element for the divine power, to prevent emphasis on the human element causing us to overlook or make secondary the divine power.

Much of our preaching and Christian effort would remind you of a small boy learning to use a handsaw. You will notice that about the first thing he does is to stick his tongue between his teeth and begin to bite down on it. It is strange that so many people think that biting the tongue will help when they are working at a hard job. A good deal of our physical energy in preaching is like biting the tongue. And you will notice that the small boy with the handsaw always wants to "bear down" on the saw, whereas a good carpenter knows that only tends to make the work more slow and difficult. A good deal of our praying, when done with physical effort, manufactured emotion or long distance appeal, is like

bearing down on the handsaw. About the only thing it demonstrates is that we have no faith in God. It means that we have the idea that God has to be persuaded to be good or forced to help against his will.

Lots of people need to be reminded that faith, real faith, does not say in a distressful tone, Who shall ascend into heaven, to bring Christ down; or who shall descend into the abyss to bring him up? Faith knows that all that is already done. And faith in God will do away with a good deal of gymnastics in the pulpit and violent gyrations inside and outside the church.

Whenever you see a man twisting his face out of shape, turning his physiognomy wrong side out, in an effort to make the truth impressive, you may know that he hasn't got much truth in his sermon, or else he hasn't any faith in God or the truth to work the will of God in his hearers. All this stamping of feet in the pulpit, and violent swinging of arms, yelling at the top of the voice, beating the table till it rattles is an effort to do by violence what he is afraid God can't do by his Spirit. A contortionist may be a good thing in a circus, but it is a mighty poor substitute for preaching, or for the Spirit of God.

Don't fail to get the connection and the meaning of those verses from Isaiah: "Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my Spirit upon him, and he shall declare judgment to the Gentiles. He shall not strive, nor cry aloud, neither shall anyone hear his voice in the streets. He shall not fail nor be discouraged." Notice the one whom God has chosen, in whom he is pleased. Notice that he is clothed, anointed, with the Holy Spirit. The Messiah, The Christ means the Anointed of God, the one with the Spirit of God. And notice his method is in unobtrusive quietness.

Jesus was no self advertizer. He didn't even wish others to advertise him. He stopped the demons from talking. He told those who were healed to avoid publishing it. He charged them that they should not make him known. He forbade the disciples telling others that he was the Christ. He retired constantly from publicity into the mountain and into the wilderness. He always avoided anything spectacular. One wonders how Jesus would feel, what he would do and say, if we should see him today passing along and seeing the noisy efforts of churches and preachers to get attention and the vain efforts to draw the crowd.

If we could only have today the anointing of the Holy Ghost as he had it, we would have no trouble getting the folks. Are we not in danger of getting clean away from the method of the Messiah? Suppose we should wait on God till we were clothed with power from on high, do you think we should have to be making frantic and vain appeals to people to come to the help of our causes and institutions which are in danger? Aren't we on the wrong road with all our appeals to people, instead of waiting on God? Is there not confusion and failure because we have strayed from his methods? Of him it was said, "I have put my Spirit upon him", and then it follows: "He shall not fail nor be discouraged till he have set judgment in the earth".

Pheba Church will build a parsonage for their new pastor, Brother S. D. Butler.

One of the difficulties of a religious newspaper is the proper handling of obituary notices. We regret to make a charge for them, but the limitations of our space make this necessary. We publish 100 words free and make a charge of one cent for each word over that number. Have you noticed how few obituary notices there are in the New Testament? The death of Jesus is recorded at length, but only one of the apostles has any mention made of his death. It is better to give a record of the work being done.

The Baptist Messenger tells of a missionary in China getting \$1,800 who was offered a salary of \$14,000 by a steel corporation. He declined, saying he had rather have a big job with a little salary than a little job with a big salary.

When you have a whole lot of company at your house, you have to sleep just anywhere you can and make room for the company. Just so, an editor has to make the best shift he can to get his paragraphs in the paper when other voices are clamoring to be heard. This will explain why many unsigned paragraphs are found in various corners of The Baptist Record.

Henry Ford has published a retraction of all the criticism of Jews appearing in the past in The Dearborn Independent. He disclaims any race prejudice or any desire to injure the Jews, and says that no such criticism will appear in the future. He apologizes and asks forgiveness of those whom he has offended. He says this is done on his own initiative and only to see justice done.

The Alabama Baptist says:

When writing an article for The Alabama Baptist please do not think that you have to preach. Preaching is a good thing in its place, but writing is not preaching by any means at all. Please state the facts and leave out your multitude of words and useless repetition. It costs over \$500.00 each week to get out this paper and our desk is cluttered up completely with a lot of long articles that haven't a ghost of a chance of being published.

Before prohibition came the public was warned that prohibition would destroy the hotel business. But lately the Chicago Tribune, assiduously wet, contained this item: "It is told that 840 hotels were erected last year in the United States, representing an investment of \$400,000,000 and it is estimated that an additional \$300,000,000 will be spent this year on new hotel buildings. This sum does not include the cost of sites. Moreover, old hotels will spend \$50,000,000 in rebuilding, and new apartment hotels costing \$800,000,000 are in prospect."—Ex.

The firm of Lea and Caldwell, publishers and promoters of Nashville, some weeks ago bought The Commercial Appeal and Evening Appeal of Memphis, and now it is reported that they have bought The Atlanta Constitution, retaining Clarke Howell as editor. It is a serious question whether the constituency and real interests of the people can be as well taken care of with the chief organs of publication in the hands of a small group of men. The public welfare is the matter of first consideration and not the profits of a big corporation. If we may express a modest judgment of the effect this has had on The Commercial Appeal, it has not tended to its improvement, although we regard it as possibly the greatest paper published in the South.

As will be seen from a communication published elsewhere the Education Board at a meeting July 5th, elected Dr. Rufus Weaver as Executive Secretary of the Board. We do not know whether Dr. Weaver will accept the position or not, but we know of no man who has a wider educational vision, a greater ambition for the success of our educational work, or more energy in promoting it than Dr. Weaver. He has been for several years president of Mercer University in Macon, Ga., and has brought that institution into the limelight as few Baptist schools in the South have enjoyed. He has enlarged its departments until it is in fact as in name a university. To take one department as a sample, the department of Christianity has grown into a Seminary with full theological curriculum. If Dr. Weaver accepts the office to which he has been called, we may be sure that he will have a worthy program and will bring plenty of energy to bear upon its attainment.

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# Convention Board Department

R. B. Gunter, Corresponding Secretary

Evangelist T. O. Reese assisted Pastor J. L. Boyd in a meeting at Magee. There were 19 baptized at the conclusion of the meeting.

We regret to learn of the illness of Pastor J. W. Mayfield of First Church, McComb. He is advised to rest a bit during the hot weather.

Pastor W. W. Allred asks prayer for meeting at Pinola which began July 10. Preaching by J. W. Hudson of Taylorsville. Pastor leads the singing.

Dr. W. F. Yarborough, former pastor, preached at First Church, Jackson, July 3rd. He was heard with pleasure by his old friends. He goes to Jasper, Ala., as pastor.

Editor Mitchell of The Florida Baptist Witness has been 25 years in Baptist newspaper work; five years in Virginia, nine years in West Virginia and eleven in Florida.

Prof. John F. Latimer, who has been teaching in Vanderbilt University, was a patient last week at the Baptist Hospital in Jackson. He expects to complete his work for the Doctor's degree in the next year.

Calvary Church, Alexandria, La., has received 196 new members in the last five months. The Sunday School has gone from 352 to 650, and two new young people's unions have been organized. F. E. Smith is pastor.

Dr. B. H. Lovelace preached in the meeting at Pelahatchie, where Brother R. L. Wallace is pastor. The people were eager to hear his expositions of the Gospel of John, the attendance and interest being good throughout. There were nine additions to the church.

The gain in church membership in the United States, according to H. K. Carroll, government statistician, has steadily declined for seven years. In 1921 the gain was 1,213,000, but in 1926 it had dropped to 489,000. This is another evidence of the need of a great revival.

Rev. W. P. Smith, Peoria, Miss., sends us 42 names and check for six months from his church. We congratulate Peoria Church on this forward movement. This kind of cooperation makes our hearts glad. Brother Pastor, who will be next if the paper is not included in your budget.

The State of New Mexico is about twice the size of Mississippi, but there are as many Baptists in two cities in Mississippi as there are in the whole state of New Mexico. They are struggling to save their Baptist College, but seem unable to meet an impending obligation of \$25,000.

Mr. Pat Callahan, a prominent Catholic layman of Louisville, Ky., says it would be just as culpable for Catholics to vote for Al Smith because he is a Catholic as for Protestants to vote against him for the same reason. This looks like a self evident proposition, but it has stirred some of the Catholic dignitaries into a furor.

Brother Thatch of Rawls Springs makes a suggestion which ought to have been in all our minds before and should now be carried out all over the state. It is that our people pray earnestly for the Lord to guide us in voting for state and county officials. The election comes on Aug. 2. How many have prayed for divine guidance in casting their votes? Pray that others will be guided of the Lord. From now on the contests are waxing warm. We need the Lord to lead our people that men of his own choice shall fill these offices. Suppose, brother pastor, you speak of this in your pulpit, and that special prayer be offered. This is a matter of great importance to the whole state.

## Reverend D. W. Smith Begins His Evangelistic Work

A letter has been received by a member of the Church in which Brother Smith has held his first revival under the auspices of the Baptist State Convention Board. The writer says they have had one of the best meetings ever held in the community because of the wonderful work done by Brother Smith. It seemed that the Spirit of the Lord was present in full force. They were unable to hold the services in the Church building because the attendance was so large. They moved out into the grove and had an old time revival. People came fifty miles to hear Brother Smith preach. The writer feels that we could not have secured a better man for evangelistic work. He endeared himself to the people so that they have invited him back twelve months hence.

## More Calls From The Flooded District

Since our last writing we have had additional calls for relief in the flooded district for a sum totaling \$3,500.00. Churches are unable to pay indebtedness on houses of worship and on parsonages. Additional requests have come for help in the repairing of churches. The Church at Catchings, a new brick building in the country, is damaged to the amount of \$1,300.00 according to an estimate made by some of the members. One letter says that the Church will have to let the pastor go at a time when he is most needed unless the Board can come to their help in paying the salary. The letter follows:

"I cannot describe the terrible situation here. There are no words that can portray the suffering and loss and as I write I can see the whole face of the earth covered with water—no crops at all can be made and you know that is where our income comes from. The small towns are in as bad fix as the country because they depend upon the money furnished to tenants on these plantations to keep business up. I have been able to collect very little in two months. We have just \$40.00 in the treasury now and groceries just as high as ever. Some are leaving the country. We have lost one family from the Baptist Church and I suspect will lose more—just a question of making a living. Banks have shut down on their furnish to farmers.

I do not think we can pay Brother ..... even half and if the Board cannot come to our rescue we shall have to let him go. It will be such a pity too because the Presbyterians have let theirs go and the Methodists would like to let theirs go. The Church will have to be repaired before we can go into it again. We are now worshipping in the Episcopal Church."

## An Unknown Man's Tithing Record

Following is an interesting narrative of a man's tithing experience for a little over six months. We list the offerings as they came and give also notations.

"Dec. 31, 1926.

Mr. R. B. Gunter,  
Jackson, Miss.

Dear Sir:

Was broke down to two cents. God graciously made it so I got \$100.00 so I am sending one-tenth to add to Love Offering.

Yours respectfully,

—A Friend."

"Feb. 16, 1927.

Mr. R. B. Gunter,  
Jackson, Miss.

Dear Sir:

Enclosed please find check for \$40.00 Love Of-

fering. Conditions have improved in several ways with me since I sent you the \$10.00 by registered mail a few weeks ago for which I am very thankful.

Sincerely yours,

—A Friend."

"May 9, 1927.

Mr. R. B. Gunter,  
Jackson, Miss.

Dear Sir:

\$30.00 for Foreign Missions.

Sincerely yours,

—A Friend."

"May 16, 1927.

Mr. R. B. Gunter,  
Jackson, Miss.

Dear Sir:

\$70.00 to Foreign Missions, \$30.00 to the old preachers. This from 'Faith'. Not necessary to acknowledge this.

Sincerely yours,

—A Friend."

The following was sent in for him on May 23rd by another man who says: "He recently sent me a check for \$30.00 and asked me to use it for the Lord in the way I saw fit. So, I am enclosing a check for it and request that you use it for Foreign Missions." The sender of this letter said that the giver of the \$30.00 was a poor man.

"June 5, 1927.

Mr. R. B. Gunter,  
Jackson, Miss.

Dear Mr. Gunter:

I am enclosing check for \$30.00 to apply on the Lord's work as you see fit. No acknowledgment is necessary.

Sincerely yours,

—A Friend."

"June 20, 1927.

Mr. R. B. Gunter,  
Jackson, Miss.

Dear Mr. Gunter:

I am sending \$50.00 for pastors and churches in the flood district.

Sincerely yours,

—A Friend."

Mr. R. B. Gunter,  
Jackson, Miss.

Dear Sir:

Enclosed please find check to be used in the Lord's work as you see fit. You need not send receipt or acknowledge receipt of this."

The check was for \$65.00 and the total amount contributed to date since January 4th is \$355.00. The writer is not at liberty to give the name as the donor does not care for publicity. We have given this record in order that others may be inspired to accept the Lord's challenge as given in Malachi 3:10 where He says: "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## THE SONG OF A HEATHEN (Sojourning in Galilee, A. D. 32) By Richard Watson Gilder

If Jesus Christ is a man—  
And only a man—I say  
That of all mankind I cleave to him,  
And to him will I cleave alway.

If Jesus Christ is a God—  
And the only God—I swear  
I will follow him through heaven and hell,  
The earth, the sea, the air.





DR. AUSTIN CROUCH

### A WORD TO THE SOUTHERN BAPTIST BROTHERHOOD

By Austin Crouch, Executive Secretary

In accepting the position of Executive Secretary of the Executive Committee of the Southern Baptist Convention I recognize that I am assuming one of the most important positions ever created by the Convention. The opportunities are great; the responsibilities are overwhelming. I shall not be able to carry the responsibilities or to achieve the vast possibilities without the help of God and the full and hearty cooperation of my brethren.

The work of the Executive Committee is to be along two distinct lines: That of promotion and that of studying the business affairs of the Convention and its agencies. The importance of the promotional phase of the work is well understood by our people; the other phase of the work is mostly new. The matters that are new will require much time, earnest study and constant prayer to work out in a satisfactory way.

In all of our work there are two elements: the divine and the human—"We are laborers together with God"—and it is as true today as in the days of Zerubbabel, that success comes not by might, nor by power but by the Spirit of the Lord of Hosts. The dynamic of success is the Spirit of God working in us, both to will and to do of his good pleasure.

Believing with Solomon that "In multitude of counsellors there is safety" I shall consult not only with the members of the Executive Committee and of the Promotional Committee but also with workers throughout the entire Convention territory. I shall welcome suggestions from whatever source, looking toward the furtherance of the Master's cause.

For my personal guidance and assurance I have adopted as my scriptural verse James 1:5: "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him". I shall daily pray God to give me wisdom that I do not naturally possess.

I shall give myself unreservedly to the task assigned me. I desire and confidently expect to have the prayers and the cooperation of all of our people. May the Lord lead and bless the great Southern Baptist hosts.

Commander Byrd says his party in the aeroplane were absolutely lost in the darkness and fog and rain, didn't know where they were or whether they were over land or sea; all because their compass went wrong and was out of commission. We wonder what is to become of these theological "birds" who have found the Bible not dependable. We have an idea that their heads have gone blooey and not the Bible inaccurate.

### THE CASE OF THE TUBERCULOSIS HOSPITAL

H. F. Vermillion, Supt.

Most of our Baptist people are not familiar with the operation of tuberculosis hospitals. There are many things in the operation of a sanatorium that are very different from a general hospital. This article deals with only a few of the facts that Southern Baptists should know about their sanatorium in El Paso.

1. The Sanatorium at El Paso is not a local institution. Texas, according to Baptist population, furnishes fewer patients than some other states. Less than one-tenth of our patients are Texans. We have treated patients from 46 states and 12 foreign countries. Some of the brethren who desire Texas to operate the Sanatorium should consider this. The fact that we have to draw patronage from so large a field makes our development slower than that of a general hospital.

2. We treated last year 265 patients at a cost to the denomination of \$25,394.81, which is less than \$100.00 per patient. The auditor shows a cost per patient of \$472.20, but he made his calculation on only 160 patients, the number that were boarding in the Sanatorium. We had under treatment 105 other patients, on many of whom we lost more money than on some of the boarding patients.

3. We received last year from the denomination \$25,394.81. We spent on charity cases \$24,475.85, leaving only \$918.96 that could properly be charged to loss in operation. We have about \$9,000.00 of collectible accounts, which will more than offset this loss. We used in charity nearly all the money the denomination gave us.

4. The denomination gave the Sanatorium before the 75 Million Campaign about \$19,000.00 for improvements. During the 75 Million Campaign we received for buildings and equipment \$457,000.00 and the Home Board paid on the purchase of the original property about \$33,000.00, making a total denominational investment of \$509,000.00. But more than a year after our improvements were completed the denomination borrowed \$300,000.00 on our property, leaving a net cash investment of \$209,000.00. These figures are round numbers, but almost exact.

5. The total value of our property is \$546,978.58, as shown on the auditor's report for 1927. The El Paso Chamber of Commerce has paid about \$35,000.00 on our investment.

6. Our rates are from \$21.00 per week up to \$40.00 per week. The higher priced rooms have private bath tubs. Our rooms are the equal of those in any hospital. Our rates include the services of expert physicians and nurses and dietitians and cooks and all kinds of treatment that we give. The rates of a general hospital include room and board and hall nursing only. From the above rates we make a reduction of twenty-five per cent in practically all cases that are not able to pay full rates. Many of our patients pay only \$15.75 per week and a majority of them do not pay more than \$22.50 per week. In general hospitals and most so-called sanatoria the doctor's bills are not included in the room rates.

7. A good many people are misled by the statement that private and other sanatoria charge lower rates than we do and still make money. Recently a large group of doctors, mostly eastern tuberculosis specialists, established a sanatorium not far from El Paso. They charge from \$75.00 per week to \$125.00 per week and this does not include much of the service and many kinds of treatment that we give without extra charge. One of the best sanatoria in the West is owned by world famed specialists in tuberculosis and charges twice as much as we do, charges extra for much that we do not charge for and does no charity work, yet it ran for years before it made a profit.

Most of the so-called cheap sanatoria are only boarding houses and I have seen scores of them

"go broke" since I have been in El Paso. The rates we make are intended to meet the needs of people of moderate means and to enable them to stay long enough to get well of tuberculosis. It costs the U. S. Government about \$35.00 per month more than it costs us to care for a patient. It costs the Modern Woodmen about \$22.00 per month more than it costs us.

8. I have been accused of rushing the denomination into the establishment of this sanatorium. Reference to the minutes of the Southern Baptist Convention for 1916-1920 will show the following to be true:

(1) In 1916 a committee of which I was Chairman was appointed to consider the advisability of establishing a sanatorium in the Southwest.

(2) In 1917 at New Orleans the Committee advised delay until the Committee could make further study and report upon all the implications and involvements of the enterprise. A brother from the floor, without conference with the Committee or with the Home Board, moved that the Home Board be instructed to establish the Sanatorium. The motion was carried almost unanimously. I warned the Convention that the action was a hasty one.

(3) The Convention appointed a committee to assist the Home Board in selecting a site, and in 1918 upon recommendation of a joint committee of the Convention and the Home Board, the El Paso site was selected by the Convention itself.

(4) In 1919 the Home Mission Board allocated \$1,000,000.00 of the funds to be realized from the 75 Million Campaign to the Sanatorium—one-half of which was to be for buildings and equipment and one-half for endowment, and this was published in all the 75 Million Campaign literature. No one is to blame, but we never got a dollar of the promised \$500,000.00 endowment. If we had that endowment we would do \$30,000.00 worth of charity work per year and, for operating account, we would not cost the denomination anything. Let's don't lose sight of the facts.

9. It is objected that the Sanatorium costs the denomination money. Yes, the denomination pays for charity work equalling about one-fourth the cost of operating the Sanatorium. Last year our total operation was \$116,300.78. Of this the denomination paid \$25,394.81. We collected from patients last year \$10,774.20 more than the previous year and we received from the denomination \$3,761.46 less money this year than last year; our total loss this year being \$4,444.25 less than last year. We cost the denomination \$18,000.00 less this year than we did a few years ago and did \$20,000.00 more charity. A gain in service of \$15,000.00. We have gained nearly 400% in cash receipts per year from patients in five years time, and have made a corresponding increase in charity work done.

But why should we object to the Sanatorium because it doesn't make money? It costs money to operate our local hospitals on both foreign and home fields. It costs money to operate the Foreign and Home Boards and the State Boards and the churches and hospitals and schools. If we are going to stop any of our work because it costs money why not stop all of it? If we are going to get rid of hospitals at home because they cost money why not get rid of our foreign hospitals also? I favor keeping all of them at home and abroad as long as they render good service and I favor supporting them adequately.

#### Five Years Ago and Now

A comparison of the Sanatorium five years ago and now is interesting.

1. Five years ago the Sanatorium treated 55 patients. Last year it treated 265—gain 210.

2. Five years ago the Sanatorium cost the Home Board above \$43,000.00 for operating expenses. Last year the cost was only \$25,000.00—a saving of \$18,000.00.

3. Five years ago the Sanatorium collected only \$18,000.00 from patients. Last year collections from patients were \$89,000.00—a gain of more



than \$71,000.00.

4. Five years ago the Sanatorium spent \$5,000.00 on charity. Last year it spent almost \$25,000.00 on charity—an increase of nearly \$20,000.00.

5. Five years ago the Sanatorium did \$69,000.00 worth of business. Last year it did \$116,000.00 worth of business—a gain in business of \$47,000.00.

The Sanatorium is growing beautifully.

### RICHES AND POVERTY

The teachings of the Bible concerning wealth may appear, at first glance, confused or contradictory. If, however, we remember that the Bible is a progressive revelation, much light will be thrown upon the matter.

The general teaching of the Old Testament is that wealth is God's gift, bestowed upon the righteous and withheld from the wicked. His smile brings prosperity and promotion, his frown poverty and wretchedness. That God is the supreme giver of wealth is generally regarded as an indisputable fact, even the heathen recognized this in their gods and goddesses. Nevertheless, in a sense, man always won it by his goodness, as the great business of honesty, industry, and economy are everywhere upheld.

In the New Testament we find another view to the fore. Wealth is not necessarily a sign of God's favor; it may be a great barrier in the way of religion. God's blessing may rest abundantly upon the poor, and poverty may render the heart more accessible to the grace of God. In the older days religion necessarily made its appeal to objects which the eye beheld; Christ led men to see that the things of the spirit are supreme. There is no contradiction—it is still true that righteousness is conducive to wealth. The Christian nations, very imperfectly Christian though they be, possess the main part of the world's riches. Iniquitous practices in individuals or in nations tend to poverty. Experience teaches that money is often gained by dishonest or inhuman methods, and many rich men yield to the temptations which money inevitably presents. On the other hand the poor often turn to God for consolation, and their very humility may pave the way to the presence of the Almighty. There is no inherent bane in riches, no certain blessing in poverty. Money is God's gift, and the rich man must use it as a divine boon which will add to his opportunities for God's service.

Money, or the lack of it, may powerfully affect the mental faculties. Rich and poor have their own viewpoints. Once the rich had vast advantages in the education of schools, and books, and travel, of which the poor were deprived; these advantages are much lessened today when education is largely open to all. The effects of riches or poverty upon the judgment, the sympathies, on breadth of spirit for better or for worse, is graphically illustrated in the attitudes of capital and labor, in the history of all human institutions, and in the experiences of private charity. Money or the lack of it may be either a blessing or a curse, all depends upon the attitude of the spirit.

This is true also in all social and national relationships. That poverty may lead to crime everybody admits, but wealth has also its appalling record of vice. That poverty may bring about anarchy and disorder history bears witness, yet most of the wars of the world have been generated by kings and men of wealth. Which is the greatest menace, poverty or riches?

God is our refuge and strength, an ever present help in trouble.—Psalms 4:1.—(The Baptist Evangel, Louisville, Miss.)

Mrs. M. S. White of Beach is 93 years old, but still reads The Baptist Record with pleasure.

Dr. Bruce Kinney, in his twenty-five years of service with the Home Mission Society of Northern Baptists, is said to have traveled more than a million miles.

## Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### IS MONEY THE ACID TEST OF STEWARDSHIP?

Suppose you should divide your income with your wife every week-end, and thus give her enough money to provide for all her necessities, and, in addition, give her money for luxuries. Do you think she would consider that the acid test of true love? If you should cease speaking to her, and if you should never give her an opportunity of speaking to you, and if you should spend most of your time driving about over the country reveling in the company of others, but acted as though you didn't enjoy the companionship of your wife and family during the few minutes you were at home, I dare say that no matter how much money you gave her she wouldn't consider you a true husband, or have much confidence in your love. Money is not the acid test of true love, nor do I believe it is the acid test of CHRISTIAN STEWARDSHIP.

Many a man will give you a check, or a bill, when you ask him to give to the Lord's work, and many will give without being asked, but if you should ask him to lead in prayer, or to teach a Sunday School class, or to do some personal work for the Lord, he will ask to be excused. He will give money to support the Lord's work, but that is all he will do. He will gad about over the country and talk as loudly and as fluently as anyone at social gatherings, and will occasionally come to church, but during the few moments he is there he seems to be restless. He is continually looking at his watch to see how long it will be before he can hit the road again. He does not seem to enjoy the companionship of God's children. He never speaks to the Father (in prayer), nor will he let the Father speak to him through His written Word, the Bible, or through His servants, and you tell me that man is a good steward because he gives money to support the Lord's work? Never will you make me believe it, nor do I think anyone else really believes it. Paul said, "If I give all my goods to feed the poor, and if I give my body to be burned and have not love, it profiteth me nothing", I Cor. 13:3. If money was the acid test of stewardship, then the Scribes and Pharisees were good stewards, for they brought their "whole tithe into the storehouse", but money was not the acid test when Christ was on earth, for He condemned them and told them they were a set of hypocrites. He did not, however, condemn them for tithing. He commended them for that. He said, "Ye ought to tithe". Jesus knew that they could not be good stewards without tithing, but tithing alone did not make of them good stewards. If a young man really loves a girl, he will have a desire to express his love by means of a gift, but he will not be satisfied with that. He will want to be associated with her. He will want to talk to her, and listen to her talk to him. He will not even be contented to talk to her in the presence of others at all times. He will want to occasionally steal away with her in some quiet place where just the two can have a heart to heart talk. When a man really loves Christ with all his heart, soul and mind, and when he comes to love God more than he does his own wife, or his son, or his daughter, or his houses and lands, he will have a desire to express his love to God by means of a gift, but he will not be satisfied with that. He will want to talk to God in prayer, and listen to God talk to him in His Word. He will not be contented to talk to God in the presence of others, but will occasionally steal away in some quiet place and talk to God in secret.

### WHAT IS THE ACID TEST OF STEWARDSHIP?

If you had a neighbor who seemed to have plenty of money, and who was very free in spending it on himself and friends; if he wore the very finest clothes and feasted on the choicest of foods, and rode in the best of cars, but refused to give money to his wife and compelled her to go in rags, half starved and walk wherever she wanted to go, would you believe he really loved her, even though he claimed to be deeply devoted to her? No. It matters not how freely he talked of his love for her, if he let her go begging while he himself lived in comfort and satisfied every desire of his heart, his neighbors would consider him a selfish old hypocrite. Yet, what about that church member who spends money so freely on himself and family, but who lets his church and the Lord's work go begging? If he wants a new car, he gets it, or if he wants something else he gets it, but when it comes to supporting the Lord's work he is dead broke and hasn't anything to spare. He may talk about his devotion to his church and declare that he is putting Christ first in his life, but if he has money enough to supply all his needs and satisfy all his desires but little or nothing for the Lord, his neighbors will not have much confidence in his Christian integrity, and in the light of God's Word he cannot be considered a good steward.

### OBEDIENCE IS THE ACID TEST OF STEWARDSHIP

Jesus said, "If ye love me, ye will keep my commandments", John 14:15.

"Hereby we know that we know Him if we keep His commandments. He that saith, I know Him and keepeth not His commandments is a liar, and the truth is not in him: but whose keepeth His word, in him verily hath the love of God been perfected", (1 John 2:3-5.)

### STEWARDSHIP DIPLOMAS AND TITHERS SEALS AWARDED IN JUNE

We were in a Stewardship Institute last month at Strong Hope Church, Copiah County, of which Brother J. A. Chapman is pastor. At the close of the institute Diplomas were issued to the following:

Francis Thompson	Byron Armstrong
Miss Nellie Swilley	Mrs. S. M. King
	Mrs. Rosa Armstrong
Diplomas and Tithers Seals were issued to the following:	
Mrs. J. B. Stegall	Carrol Pell
W. B. Ratliff	Miss Mildred Pell
Ellis Pell	Hubert McNeil
Miss Hazel Stegall	Miss Estelle Moore
Miss Chrystine Cheevers	Mrs. J. E. Furlow
A. J. Brent	Clyde Furlow
Mrs. Lizzie Pell	Emmett Swilley
Miss Alyine Swilley	Mrs. Ethel Armstrong
Mrs. J. B. Ratliff	Miss Lilly Ashley
Mrs. J. A. Chapman	Mrs. W. B. Ratliff
S. L. Farmer	Eloitt Leggett
Robert Farmer	Miss Josie Ratliff
J. C. Ratliff	Mrs. H. M. Haynie
Miss Lurline Cagle	Harold Furlow
Mrs. E. A. Leggett	Carroll Chadwick
Miss Chrystine Chapman	A. L. King
Robert B. Haynie	W. P. Chapman
Reditt Prevost	Mrs. Lizzie Armstrong
J. B. Ratliff	Miss Mary Armstrong
J. A. Chapman (received Tithers Seal, having already received Diploma).	

Thirty-two new tithers were enlisted in this institute, and the entire church was greatly revived.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton  
 MRS. L. BUNYARD, *1st Vice-President*, Madison  
 MRS. M. DOUGHERTY, *2nd Vice-President*, Shaw  
 MRS. J. H. W. BROWN, *3rd Vice-President*, Tupelo  
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### Mississippi Baptist Assembly

The W. M. U. program for the Baptist Assembly is this year specially pleasing to your Secretary.

Miss Juliette Mather, who comes to represent the General Union, will teach a class for the Y. W. A.'s. She will bring the Address on Thursday at the eleven o'clock hour, as that day is W. M. U. Day.

Miss Traylor will see that the G. A.'s and Sunbeams are looked after in special class and story hour.

Our women belonging to the W. M. S. are fortunate in having Miss Slaughtner to conduct a Mission Study Institute for the week. She will teach us how to teach; and the books she will use will be among our latest mission study books.

Let as many as possible do so plan to take in this Assembly. Other features well worth our time and attention will prove most attractive. Send for program and folder if you have not already received same. The time is August 6-12. The place is Gulf Coast Military Academy.

### Second District Meeting

The Annual Meeting of the Second District had been scheduled to meet with the Leland Woman's Missionary Society, but because flood water had overtaken Leland the Woman's Missionary Society of the First Baptist Church, Greenwood, invited the District to have this their Ninth Annual Meeting with them. Mrs. M. F. Dougherty called the meeting to order the evening of June 16th with the singing of the hymn, Stand Up For Jesus, after which Dr. E. J. Caswell, the pastor of the church, led the devotional, likening the women that ministered to Christ and His apostles to a woman's missionary society. Mrs. Carter Wright, president of the Alabama Woman's Missionary Union, gave the address of the evening on God's Cooperative Program, and those that have heard this truly great talk know how our stewardship in a wonderful and new way is made plain to every one. This evening, as the next day, there was special music. After an early morning's Conference of Superintendents and Officers the meeting was again called to order at nine o'clock. Greeting, response, and special music preceded the appointment of committees and the report of the Personal Service Chairman, Mrs. W. V. Jenkins. The outstanding events of the morning were the addresses made by Mrs. J. W. McGavock of Chile and Mrs. Carter Wright of Alabama. Mrs. McGavock talked of her personal experiences as a missionary and brought the missionary's life very close to her hearers and we feel sure rendered a great service to the cause of foreign missions. Mrs. Wright's Address was on the Ruby Anniversary to be celebrated by our W. M. U. in 1928. This was very inspiring and gave our women a great desire to have a real part in it.

The noon hour was delightful in its delicious lunch served by the ladies of Greenwood with music, and especially the songs by the pastor adding to the charm of the occasion, and the fellowship and joy of the social hour.

The afternoon called for reports and business but the great hour was the helpful message given by Miss Lackey as she talked on The Plan of

Work. We are expecting a spiritual uplift from the meeting that will do much to help us in the work.

—Mrs. Chas. Ammen, Secretary.

### Findings of Mission Study Conference

1. We recommend the holding of mission study institutes or training schools for the training of mission study teachers for W. M. S., Y. W. A. and junior organizations—these institutes to be promoted in associations, districts, etc. While an institute of one day is better than none, three days or for city churches, five days, are preferred. The purpose of these training schools is that the local churches may have well trained, capable, enthusiastic, efficient teachers for the teaching of mission study books in all grades, from W. M. S. to Sunbeams. The need is great that our mission study classes do better work, more intensive study and the first step toward raising the standard of class work is to raise the type of teaching done. Normal methods are needed—the institute provides the opportunity for better training.

Some general ideas were advanced concerning the program of such institutes:

If held for three days or every morning for five (as can be done in city churches)—the program can provide for a period devoted to the study of our W. M. U. manuals for all grades, with the leaders' handbooks of missionary education, now published:

The Mission Study Leader, by Sailer.  
 The Missionary Education of Beginners.  
 The Missionary Education of Primary Children.  
 The Missionary Education of Juniors.  
 The Missionary Education of Intermediates.  
 Prospects in World Friendship, by Lobingier.

Two periods could be given, one to the study of a home mission book and one to a foreign mission in which the theories of teaching are applied.

One period could be given to open conferences concerning local mission study problems.

Contributions to the discussion of successful institute plans were given by some present who had participated in mission study institutes.

2. We recommend the Church Schools of Missions as the best plan for enlisting the entire church membership in the study of missions.

This discussion was made helpful by the reports from several present of Schools of Missions in their own churches. In one city (S. C.) there were city wide Schools of Missions held simultaneously for one week, the plan was carried out by arranging the churches in three groups, each group reaching the people of that section. The schools were held for five nights. It was suggested that five or more Wednesday nights in succession be given over by the local church to the intensive study of missions.

3. The suggestion was made also that invitations to weaker churches, or rural churches be extended for the Schools of Missions. With good roads and automobiles some at least could come in for these meetings.

4. Since there is in the average church plenty of untrained and unused talent for leading mission study classes of all grades, we were urged to seek out and develop this latent talent and

not to feel that teachers for the institutes and Schools of Missions must be imported from headquarters or elsewhere. The developing and enlistment of the people in the local church are important and vital to the growth of our churches.

5. How to get the largest benefit from so many of the returned missionaries among us? Realizing that a brief talk on the continents where they work is unfair to them and to the cause, we suggested that in "Schools of Missions" they could give a series of talks on the missionary problems, outside the class period, they could teach a book which dealt with the country they represent and in this connection their own experience would count for much; or in our Mission Study Institutes the open forum or conference period could be given to them for round table talks, answering well thought questions or they could lead discussions in various phases of their work and country.

6. Since the "Advanced Course" books are expensive, the suggestion was made that the state headquarters office own a set which could be loaned; also it might be possible, if there is enough demand for them, that the public librarian would get a set of them. One city reported enough women ready for the course to form a "Diploma Club". They met all day once a month for the study and discussion of one of the books. They have a president, secretary and teacher.

7. To the query—"What direct, beneficial results have come from the study of missions?"—came several interesting answers: Increased gifts and the organization of missionary societies among young people, etc., most gratifying, tangible results reported.

—Mrs. Taul B. White, Georgia.

We have read with much interest the new book by Dr. T. B. Ray of the Foreign Mission Board entitled "Only A Missionary". It will be used extensively in mission study classes and by others who wish to keep themselves in touch with the living issues, methods and aims of our missionaries and the board. It gives many helpful facts and suggestions. Somehow we could not get away from the feeling that it is a defense of the educational work of the board which has been under question and which some of our missionaries believe Dr. Ray over emphasizes. But everybody ought to read and weigh his arguments. The book is published with either cloth or paper binding.

The Presbyterian Synod of North Carolina has addressed to the board of trustees of the University of North Carolina a protest against the use being made of a trust fund given by a Presbyterian preacher to the university. The purpose of the gift was to show the relationship of science and theology, and the lectures were to be given by a member of some one of the evangelical denominations. It is claimed that this has not been carried out as lecturers have denied the immortality of the soul, denied the inspiration of the Bible, argued against the virgin birth and denied the possibility of miracles. It will be remembered that Dr. W. L. Poteat delivered one series of these lectures a few years ago, in one of which he ridiculed those who believe the Bible "from kiver to kiver".



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Pinola B. Y. P. U. Restarted

We are delighted to have a word from the Pinola church, the report of their having reorganized their B. Y. P. U. coming to us from Miss Esther Allred and we give you her statement herewith. We are glad to welcome this union back into the fold. "A few Sunday nights ago after the evening preaching service the young people met to reorganize their B. Y. P. U. Mr. Hutsby was elected president; an old "Choctaw"; Mr. J. W. Bush, Jr., was elected vice-president; he is also an old "Choctaw"; Mr. Mims Brown, another Choctaw, was chosen as one of the Group Captains. We have a student from Clarke College as a member, Mr. Bob Banks. We are expecting great things in the future, because these at least have had good training in the college B. Y. P. U.'s. Our pastor says that he is going to organize a Junior and Intermediate B. Y. P. U. and that they will beat the Seniors, but they will have to go some if they do. We feel blessed at Pinola. Our pastor is a graduated "Choctaw", W. W. Allred. The principal and first assistant of our school are graduated "Choctaws", one deacon of our church is a member of the tribe, Mr. J. B. Bishop. With three other young men mentioned above who are active members of our church and B. Y. P. U., and a number of young ladies and mothers who are graduates of M. S. C. W., we have splendid talent and are going to make it count for the Lord."

### Water Valley Elects Intermediate Leader

Miss Lottie Brown, one of the most active and faithful members of the Water Valley church, has recently been elected to the high office of Intermediate B. Y. P. U. Leader. She writes for literature and reports that the union is getting along nicely. Miss Brown was also elected as one of the district leaders in the Associational B. Y. P. U. at its last meeting.

Assembly		
Place	Assembly	For Whom
	A—ugust	
	S—ixth	
Gulf	S—aturday's	For
Coast	E—vening	Every
Military	M—eal	Mississippi
Academy	B—egins	Baptist
	L—ivelities this	
Gulfport	Y—ear	U kum

### Pontotoc Making Good Record

The Pontotoc church has elected to the office of B. Y. P. U. Director Mr. Wayne McCarter, a young man who knows and loves the work. We have this word from Mr. McCarter: "It gives me great pleasure to report our entire organization A-1 for the Second Quarter including Juniors, Intermediates and Seniors."

Mr. McCarter is also interested in the Associational B. Y. P. U. work and writes: "Our Associational B. Y. P. U. of Pontotoc county is growing steadily—thanks to Mr. Morgan. I have reports of new unions every day. We see in the near future a county with a B. Y. P. U. in every church." Reports like these are encouraging and we trust will be incentives to those who read them to "go and do likewise."

### Beaumont Juniors Doing Extension Work

Recently the Beaumont Junior B. Y. P. U. went to McLain and organized a Junior B. Y. P. U. This work was under the leadership of Mrs. E. N. Spradley, the Beaumont Leader of Juniors. The officers elected at McLain are as follows: Leader, Mrs. Martin; Sponsor, Miss White; Pianist, Miss Netter Peay; President, Douglass Graham; Vice-President, Alma Daughdrill; Secretary, Helen Harvison; Corresponding Secretary, Helen Leeke; Treasurer, Velton Freeman; B. R. L., Billie Martin; Choristers, Dorothy Weaver and Virginia Bexley; Group Captains, Helen Daughdrill and Paul Graham. These are but a sample of Mississippi's best and we are expecting great things from them.

### Helping the Other Fellow

Here is a letter showing how a busy man and his wife may, because of their love for the Lord and His work find time to go out to other churches to help in the work. This is not the only church Mr. and Mrs. Maxwell have held study courses in this summer; they are doing just this kind of work all along. Both are busily engaged in the B. Y. P. U. work of their own church also, Mr. Maxwell as Director and Mrs. Maxwell as Junior Leader. Here's the letter: "Dear Mr. Wilds, we have just finished a course in the Senior B. Y. P. U. Manual conducted by Mr. and Mrs. J. C. Maxwell of Kosciusko. There were twenty to take the examination and five others who will take it later. Last night we reorganized and the following officers were elected: President, Carnes Cain; Vice-President, Lemie Crittendon; Secretary, Mary McAdams; Treasurer, Sinclair Crittendon; B. R. L., Mrs. W. B. Greer; Pianist, Emmie Thweatt; Chorister, Frances Cain; Group Captains, Norman Greer and Frances Cain." This report comes from Miss Helen McKinnon, Corresponding Secretary of the union. She writes for literature and expresses the belief that they have reached the A-1 standard this quarter.

### Pascagoula B. Y. P. U.

The Seniors have reorganized, and are exceedingly proud of their group of twenty. Enlistment seems mighty

hard, but the faithful ones are "Pure Gold", and ready to serve.

It was certainly a blessing for us to have the District Convention visit us last month, and we want you, both individually and collectively, to come again. The Union enjoyed a well-planned social, on the beach last week. We rightfully deserve recreation, for reaching the Standard has always been hard for Pascagoula.

—Nell Quinn, Cor. Sec.

The Intermediate B. Y. P. U. of the Magee Baptist church reorganized last Sunday night, electing the following officers: President, Letha Maud Tindall; Vice-President, Annie Bell Hemby; Bible Readers' Leader, Mabel Kirkland; Corresponding Secretary, Ernestine Mangum; Recording Secretary, Mary Magee; Treasurer, Ruth Russell; Chorister, Many Mangum; Pianist, Thelma Winstead. Then the President selected the Group Captains: Group No. 1, Elsie Mangum; No. 2, Ralph Puckett; No. 3, Helen Russell; No. 4, Paul Mangum. Miss Natty Turner, a member of the Senior union, has been chosen as our Leader.

—Ernestine Mangum, Cor. Sec.

### OUR EVANGELISTS

Rev. Wade Smith and Brother M. E. Perry, evangelist and singer, began a meeting in Greenville School Community, 6 miles north of Bax-

terville, last Saturday night and have had record breaking attendance from the first. Two great services were held Sunday. The morning service, held in the church, far exceeded the expectations of all, not more than a third of the people being seated. The evening service was moved to the school house, where twice as many people could be seated as were seated in the church and yet it is said that fully half the people could not get into the building.

Bro. Smith, having many friends throughout the entire county, brought two great messages and was inspired throughout by the many well-wishing and admiring friends who drove miles to hear him. There were people present from Baxterville, Poplarville, Lumberton, Rowlands Camp, Columbia, Purvis and from many of the surrounding church communities. The meeting will go through the 17th and then the party will go, after a brief rest, to the Ebenezer Church, Jeff Davis County, just out from Bassfield.

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## GOD'S WONDERFUL GIFT TO COLISEUM PLACE BAPTIST CHURCH, NEW ORLEANS

By Mrs. R. P. Mahon,  
New Orleans, La.

If you would see an illustration of God's guidance and his goodness to the children of men, come to New Orleans and visit the Spanish Department of Coliseum Place Church. You will see how he sees and answers prayer when even the humblest of his children call upon him. The history of this work takes us back to prayer, prayer by one or two Spanish-speaking Christians who longed for the privilege of once more hearing the preaching of the gospel and singing God's praises in their own native tongue.

Then, too, you will see and understand better why the Lord is continually bringing so many people from all the nations of the earth to our own very door, that we may give the blessed news of the gospel to them that they in turn may take the glad tidings back to their own people here and in their native land.

After we came to New Orleans to live, from time to time we would notice Spanish-speaking people come into our services, and it would always make us wish we had some way of opening work among them, but with no one to take charge of this work we did not see how it could be done. But God in his infinite wisdom and love was preparing a way, and in his own time he brought to the workers and gave this Spanish Department to Coliseum Place Church. Truly "the earth is the Lord's and the fulness thereof, the world and they that dwell therein," and when he needs workers he does not have to confine himself to any certain part of the globe to get them.

About three years ago the Lord brought to the Baptist Bible Institute Olympia Fletes, a girl from Spanish Honduras. She had never heard the gospel before coming here, but she was soon genuinely converted; and she says she knows the Lord brought her here that she might know her Saviour and be trained for his service. She was baptized into the membership of the First Baptist Church, but the following year she joined Coliseum Place Church, feeling impressed that here the Lord had a definite work for her to do. No fairy tale is more interesting than the way in which she met a Mexican woman one night, when on her way to church, and persuaded her to go to church with her, and how this woman was given the privilege of being our first convert among the Spanish-speaking people and the nucleus of this wonderful work.

The same year in which Olympia joined Coliseum Church the Lord brought to the Baptist Bible Institute, as student, Isaias Valdivia, a young preacher from Chile. Since the very beginning of our work, a little over a year and a half ago, he has preached faithfully to these people, and the Lord has blessed the work in a marvelous way.

As this is all so new to these people we do not insist on them joining

the church as soon as they make a profession of faith, but try to teach them the way more perfectly before they take that step. Thirteen of them have put on Christ in baptism and fully a dozen more have said they accepted Christ as their Saviour; and we hope before so very long to have them as active members in our church. One beauty about them is, that as soon as they are converted they go out after their friends. Their pastor teaches them that they can all be missionaries; for he tells them, "every one who has Jesus in his heart has something to tell the world." They are a missionary group.

In March, Mr. J. W. McGavock, a returned missionary from Chile, conducted a week's meeting for our Spanish people. He made the way of salvation very plain to them, and we feel that great good was accomplished through these services. It would have done your heart good to see our people go after their friends and bring them in with them to the services that they might listen to the preaching of God's Word. Many of them heard the gospel for the first time, and eight of them said they accepted Christ as their Saviour.

The week following our meeting there was a City-wide School of Missions conducted in our church, and our Spanish people entered heartily into that also, having an average of fourteen in their class each night. "Missions in the Bible" was the theme of the studies in that class, and Dr. Carver's book, "All the World in All the Word," was the textbook used by the teacher that week.

If you could just hear some of the sweet experiences brought out in that week's study of missions in God's Word I know your heart would be filled with gratitude. One man told how all his life his heart had hungered for salvation and how everywhere he went he hoped someone would tell him of the Saviour that he knew must exist. He never found him until he came to New Orleans and some one told him of the Spanish services at Coliseum Place Baptist Church, and he went to them and found just what his heart had been yearning for all these years. The only thing about it all that puzzled him was, why he should search for his Saviour all those years and not find him until he was fifty years old. But he found him. Do you not see God's grace and guidance in it all?

Once in a while at our prayer meeting service we have old-time experience meetings. How we rejoice to hear men and women testify as to how their lives have been changed in every way since Jesus came into their hearts—new creatures indeed in Christ Jesus, new thoughts and desires in their hearts, altogether different in their homes, peace and happiness ruling where strife and unhappiness once held sway, new people as they go to their work in shop and foundry. How wonderfully God blesses even the little that we do in his name!

I would not close without mentioning some others who have been

of great help in this work. Mr. Torres, a Mexican student in the Baptist Bible Institute, directs the singing in our services, and Mr. and Mrs. Ferges and Mrs. Palmer, students preparing themselves for mission work in Spanish-speaking countries, have been of invaluable aid to our people. Mrs. Ferges also there in charge of the piano and the other two with their splendid voices helping the singing. They have been a great blessing to our people, and they in turn have received many blessings. They will be ready to take charge of their mission work the day they reach their fields, having already a working knowledge of the language and the people to whom they are to minister.

Spanish-speaking people from ten different countries have had the privilege of hearing the gospel in our services—three South American and three Central American republics, Porto Rico, Cuba, Mexico, and some born in our own United States.

Then we thank the Lord for our pastor at Coliseum Place Church, a man thoroughly in sympathy with this work among the foreigners in our midst, and a man ever ready to give of his time and his talents and his means for the advancement of God's cause among them. No less are we thankful for Coliseum Place Church itself, with its sympathy for the "strangers within its gates" and with its spirit of helpfulness and love for them. We would always bless his holy name.—Home and Foreign Fields.

### LOUIN

Just closed one of the most successful meetings in these parts at Louin with Rev. C. T. Johnson doing the preaching and Neal Putnam leading the singing. Brother Johnson's preaching was of a high order and met with the approval of the multitudes who came to hear him. His sermon on Kingdom Finance will help us to solve our financial difficulties. It was eminently worth while.

Mr. Putnam was at his best in leading the song services. His solos were all good and his work among

the Boosters was of great assistance in the meeting.

Everybody seemed to catch the spell of the revival and thirty additions came into the church. The people wanted to sustain the meeting and raised \$236.96 for expenses, most of which goes to our Convention Board to assist in the cause of Christ.

We were highly pleased with the work of the brethren mentioned and hope they will come our way again. The people helped willingly.

Most sincerely,

—H. C. Clark.

The line of carriages containing the members of the "Personally Conducted, Seeing Europe in Thirty Days," had come to a stop before the Excelsior Hotel in Rome, and this conversation was overheard in one of the carriages containing two women: "Mother, is this Rome?" The answer came in a tired, "toured-to-death" tone of voice, "What day of the week is it, my dear?" "This is Tuesday. Why?" "Well, if it is Tuesday, it must be Rome."

A man who saw an Irishman stagger out of the sea and collapse on the shore hastened to the swimmer to see if he could be of any assistance, but was surprised to see the bather rise to his feet and make for the water again.

The charitable person rushed forward to stop the obviously foolhardy swimmer, who, turning, said: "Shure, Oi've saved meself, and now Oi'm goin' back for Moike!"

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Mrs. R. B. Gunter

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## Use the Sword of the Spirit

127. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. Titus 1:15.
128. Verily, I say unto you whosoever shall not receive the Kingdom of heaven as a little child, shall in no wise enter therein. Luke 18:17.
129. Whom the Lord loveth, he chasteneth. Heb. 12:6.
130. Whosoever, therefore, shall confess me before me, him will I confess also before my Father which is in heaven. Matt. 10:32.
131. Without faith, it is impossible to please God. Heb. 11:6.
132. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Eccl. 9:10.
133. Who is he that will harm you, if ye be followers of that which is good? I Peter 3:13.

## Of a Seventh-Grade Boy

His thoughts are like a violet  
Under the edge of a leaf,  
They are for those  
Who know where to find them,  
And for those who go softly.  
I learn them as he stands about  
After the others are gone.  
He offers to help put the books  
away,  
And when I am not looking, says,  
"It would be grand to be a doctor—  
oh,  
Like Grenfell in the Labrador.  
But Father says that I must work  
In one year more.  
He says I am too young  
To know what I should do with life—  
What is life for?"

—Selected.

## "Twelve is Different Too"

"O, Mamma, it will be just eight more years till I'm sixteen", said eight year old Ann, hopping up and down. "It seems like sixteen will just be different from other birthdays." "Twelve is different too", said her brother, who is a little past twelve. "How?" asked Ann. "Well, it's just different."

And twelve is different. Students of child nature tell us that children begin to reason at twelve. Many are just entering high school at that age, or they are the "big" boys and girls of grammar school. There is a general awakening of consciousness which parents will not be permitted to share if they are too severe and too critical of aspirations and young ideas that are shooting! If son wants to strum away at some sort of musical instrument which he will probably never master, don't squelch him with unkind criticism. If daughter wants to exercise her

dramatic instinct (she may have no talent) which she has always manifested in "playing lady", dressing up in your old skirt and letting it trail after her, let her be the queen in the pageant and paint her crown with radiator paint and trim her robe with cotton batting ermine. Don't tell her what a stick she is and that she'll never shine in dramatics. Let her have her thrill. She won't run off to be an actress because of it. If they want to try to sing encourage them. They may never be great leaders in the art, but they can learn to sing with others, and what a fine development it will be for them. Don't tell son he sounds like a frog croaking or daughter that she goes like a hen singing, but get a good phonograph—not necessarily an expensive one—with good song records, including favorite hymns. The children's singing will improve.

If they have not before been won to Christ, parents and teachers should not longer neglect the great opportunity which this different age presents.

Unpleasant experiences sink deep at this age and many so-called "complexes" are formed because they no longer "cry it off" as they did before they reached this different age. Their hurts sink into the subconscious mind and dwell there even after the circumstances are forgotten. If we do not win the confidence of our twelve year olds, we will not have their confidence when they are sixteen years old. Do not tease daughter if she mentions that some little boy is nice, and don't let brother tease her too severely. And don't let the family make life miserable for son if he prefers one little girl to the other little girls. Loyalty and dependability should not miss their great opportunity to develop. Parents should also realize that "twelve is different too".

## Elsie Was Twelve

Elsie Maynard stood in the doorway and watched her mother as she climbed into the automobile which stood at the gate. Mother was going to visit a sister in the adjoining town and would be absent all day. Elsie was to keep house and look after the younger children.

"Now be sure that you take good care of the baby," her mother said as she waved her hand and said goodbye. "And listen; don't forget to look after the little chickens if there should come up a shower. If you see a shower coming, put them all in the coop."

Elsie laughed and promised that she would take good care of everything.

And Elsie meant to do it. She told herself as she entered the kitchen and began her work, that she would do everything just as good as

mother could do it, and that she would forget nothing.

She worked all the forenoon and everything went well. Her father and the hired man both praised the dinner she cooked, and this pleased her greatly. Being only twelve years old she was proud to think she was able to cook a good dinner. She washed the dishes and put them all away, brushed up the kitchen floor, then she took the baby and rocked it to sleep. She had just placed it in its little crib and tucked the clothes around it when Jennie Burns, a little girl of Elsie's age who lived near, came over to play.

Elsie had a new game called "Travel" which her mother had given her at Christmas time, and this she now brought out and the two girls soon became so busy with the fascinating cards, they forgot everything else. A shower came up, and they never knew of its approach until it was raining in torrents. A loud peal of thunder awakened the baby, and of course this now claimed Elsie's attention and the poor little chickens were forgotten.

But Elsie thought of them when the shower was over, and leaving Jennie to look after the baby she rushed out to the chicken coop to see if they were safe. Only a few of them were in the coop.

Poor Elsie! It was with a heavy heart that she now began to search for the little creatures, and soon she began to find them, one here and one there scattered around through the grass, and all of them apparently dead.

But she gathered them up in a basket and carried them to the house that she might show Jennie what had happened.

"They are quite dead," she said, her voice choked with tears. "I am so sorry I forgot them. Mother cautioned me about them just as she was leaving. She will never feel that she can trust me again."

Jennie also felt terribly sorry for what had happened.

"In a way, I am to blame for it," she said. "If I had not come over and engaged you in that game of travel, you might not have forgotten them. What are you going to do with them? Keep them here in the house and show them to your mother when she returns?"

"I may as well," Elsie returned. "If she sees and counts them, she will then be satisfied that they are all dead. I wonder where I had better stand them. I don't want to put them where the cat will get them."

"Stand the basket up on the stove-pipe-shelf," Jennie said. "The cat will not get them there." Elsie thought this a good idea, so she stood the basket on the stove-pipe-shelf and then went back to the sitting room and sat down.

An hour went by, then she heard what sounded like a chicken peeping. She and Jennie exchanged wondering glances, then they both rushed out into the kitchen. Elsie lifted the basket down from the shelf, and was overjoyed to discover that several of the chickens had revived. There was just a little fire in the stove, and the warmth had dried the feathers of the little crea-

tures and revived them.

"And it may be that the rest will revive," Elsie cried joyously, as she stood looking at them. "I will place a warm blanket over the basket, and stand it back on the shelf. After a while we will look at them again."

This they did and found that every chicken had recovered. Elsie was very happy now, but when her mother returned she owned that she had been forgetful and careless and did not deserve very much praise for anything she had done.

But mother thought differently.

"A little girl who is honest enough to own her fault deserves much praise," she said. "You might have put the chickens back in the coop and said nothing about what had happened to them, and in that way kept your carelessness a secret. I am glad to learn that you are both honest and truthful."—Selected.

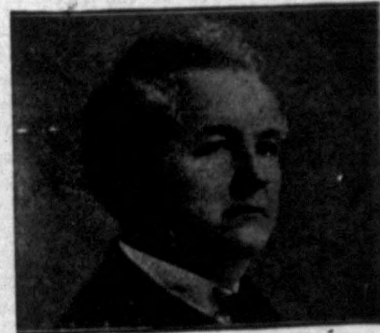
W. A. Hembree, a Mississippian who is a student in Baylor University, is available for meetings from the third Sunday in July through the second Sunday in September.

## AN EYE TO BUSINESS

"Miss Smith," said the proprietor of an ambitious village store to one of his assistants, "do you know anything about the new minister who is coming to the town next week?"

"Yes," replied the girl, "he is a tall, good-looking man, about twenty-eight, and he isn't married."

"Is that so?" said the proprietor. "Well, you may put all the new hats into the front window right away."



R. K. MORGAN, Principal  
Morgan School, Petersburg, Tenn.

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## Sunday School Department

### SUNDAY SCHOOL LESSON

July 17, 1927

R. A. Venable

Samuel Anoints David,

I Sam. 16:1-13

#### Introduction

Our lesson introduces us to a youthful figure, whose versatility and achievements added an enduring luster to Israel's history, and enriched the moral and religious wealth of the world. The times and circumstances leading to his discovery and elevation to the throne of Israel are vividly related to the life and career of Saul, his predecessor and first king of Jehovah's chosen people. When David emerges within the circuit of our vision, Saul was gradually passing on to disaster and shame. His impulsive rashness, his arbitrariness, his presumption, his self-reliance, and independence of Jehovah's will and the succor of Jehovah's power were rushing him headlong to the loss of his throne and a tragical end. His lack of self-restraint, tact and audacity in a supreme crisis proved his undoing, sending his many excellencies into an eclipse, and branding his achievements with ignominy and shame.

1st—The anointing of David as God's chosen was characterized by simplicity, religious earnestness and dignity, becoming the sanctity, significance and purpose of the entire ceremony.

"And Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him, trembling and said, Come, thou peaceably? And he said, Peaceably; I am come to sacrifice unto Jehovah; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice." (Verses 4-5.)

The arrival of Samuel in Bethlehem was not unobserved by the elders of that village who were charged with the preservation of the good order and safety of the people. They are quick to inquire the purpose of his mission. Samuel was not unknown to them, and his visit, as the former Judge of Israel and a Prophet of the Priestly Order, was suggestive of some serious purpose. His reply was prompt, but concealed, in part, the purpose of his mission. It was tactful and opened the way to the consummation of the purpose which brought him to Bethlehem. He enlisted their interest in the sacrificial offering, which he was going to make, and entered heartily upon the ceremonial purification of themselves as a qualification for participation in the sacred service. By this means, he came into personal relations with Jesse and his sons, to whom he could disclose the real purpose of his mission, and their personal concern in the momentous event for which Jehovah had sent him to Bethlehem.

2nd—"And it came to pass, when they were come, that he looked on Eliab and said, Surely the Jehovah's anointed is before him. But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature, because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. Then Jesse called Abinadab, and made him to pass before Samuel. And he said, Neither hath Jehovah chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these." (Verses 6-10.)

1. The center around which gathers our special interest in this dramatic performance of choosing a king for Israel is the two standards of measurement thrown into striking contrast, the one human, the other divine; the one infallible, the other as fallible as the judgment of men, who devise and apply it.

2. The outstanding differences in the two standards as disclosed in the language of Jehovah. "Jehovah said to Samuel, Look not on his countenance, or on the height of his stature, for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." Neither form, nor face, pleasing personality, nor artificial adornments of a superficial and sensual culture are counted of value in the application of Jehovah's standard. It penetrates beneath the material investiture of the human personality and deals with the spiritual elements of man's being. His powers of thought, of feeling and purpose, resident in the heart of man, are the elements of moral value to which Jehovah's standard of judgment is applied. It is what you are, not what you seem to be, or think yourself to be, but what God knows you are, which count in this test.

3. It was not the quality of being, nor the posture of soul toward Jehovah which cast the seven sons of Jesse to the discard. It was the lack of that wealth of endowment which qualifies one for such a range of thought, depth of feeling and strength of a lofty purpose, required in the person of Israel's King. It was not the quality of their powers which disqualified them for the high position, but their limitations. The standard of measurement was applied in view of the service required.

3rd—Samuel was not baffled by his failure to find the Lord's anointed one in the person of any of the seven young men who had failed in the test applied. Absolutely confident of Jehovah's leadership, he could not doubt but that among the sons of Jesse was to be found the future king of Israel. "And Samuel said unto Jesse, Are here all thy children? And he said, There re-

maineth yet the youngest, and behold he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy and withal of a beautiful countenance and goodly to look upon. And Jehovah said, Arise and anoint him; for this is he." (Verses 11-12.)

1. The choice of David must have come as a surprise, and possibly a disappointment to Jesse. The youth, the youngest of the family, engaged in the humble, but honorable calling of a shepherd, whose absence on this occasion would seem to imply the low estate of his value and importance in the family circle, had never shown any special endowments which would rank him above that of his older brothers. The real David, too young to reveal himself, was discovered by Jehovah, and brought to public notice through the Prophet Samuel. He was lifted to the consciousness of his great powers and installed in a position of honor and service, to which his wealth of endowment entitled him, by Jehovah himself.

2. God's Plan of the Ages demands the services of individual men, whom he chooses, endows and fits into his moral administration for the progress of the nations and the uplift of the world. There are no mistakes in his choice, and no misfits in the assignments he makes. God knows his man, and the place he is qualified to fill. A disregard of this fundamental principle in God's economy will bring dismal failure to the man who intrudes upon the divine order and disastrous consequences to the work he so grossly abused. There is no place for self-seekers, and place-hunters in the Kingdom of God.

3. God calls out his specially chosen ones through unexpected and uninvited agencies and instrumentalities. Neither Jesse nor his sons, and least of all David himself, had invited the Prophet to Bethlehem, nor sought at his hands any preferment in the newly organized kingdom of Israel. God moves in mysterious ways, in disclosing his will. What one shall choose as his work in God's Kingdom, and the character of the service he shall render is not left to him to decide. With God's choice, come the agencies and instrumentalities through which the choice is disclosed, and the chosen one is called out. Character is the ground of the Divine choice, and service is the end. Within the sphere of one's life, God finds the agencies through which his choice is made known.

4. God's choice of men to service demands the best that is in them, a half-hearted service is a travesty and an insult. The best thought, feeling and purpose of which God's man is capable must be brought under tribute to the service he is called upon to render. The measure of one's capabilities is the measure of his obligation and the test of his work.

4th—"When David came into Samuel's presence, Jehovah assured him that the Lord's chosen was before him. "Arise, anoint him; for this

is he." Then Samuel took the horn of oil and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up and went to Ramah." (Verse 11.)

1. All through our lesson Samuel is represented as being in direct communication with Jehovah. The Divine will is represented as communicated by articulate speech. Not an uncommon usage in designating God's converse with man. The inner spiritual element of man is endowed with such a spiritual intuition, elevated by the movement of God, as Spirit upon it, that he apprehends the mind of God. God's thought becomes his thought; God's will, his will. Such a communication is as assuring as if it were expressed to the eye or the ear of man.

2. Jehovah's approval of Samuel's anointing of David to be the future king of Israel was expressed by the coming, mightily of the Spirit upon him.

This coming of the Spirit of God was an interpretation of the significance of the ceremonial performance and the expression of the real inward experience qualifying the youthful king for the high service to which he had been chosen. Every power of his richly endowed soul was energized, stimulated and enlarged. Every latent energy of his being was quickened, called into action, and directed under the inspiring Spirit which came upon him and remained with him.

3. Jehovah, had discovered and chosen a youth to occupy the throne of Israel of such matchless endowments as to warrant the national greatness of his people and enrich the moral and religious wealth of the world.

### BAYLOR COLLEGE

Baylor College is anxious for fifty girls in her Mississippi Club for next session which opens September 17th. Baylor College has the most widely distributed student body of any Institution in the Southern States, having registered last year fourteen girls from Foreign Countries, One hundred and fifty girls from twenty-five states other than Texas, and more than two thousand girls from two hundred Counties in Texas.

Baylor College holds membership in the Association of Colleges and Secondary Schools of the Southern States, in the Association of American Colleges, and in the American Council on Education.

In addition to standard courses leading to standard degrees we have all the special courses that any girl might desire. Walter Gilewicz, head of Piano Department, is the highest paid Musician in the Southern States. Large Loan Fund available for girls really worth while.

For additional information write or wire Mrs. J. P. Harrington, Crystal Springs, Mississippi, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

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## East Mississippi Department

By R. L. Breland

### That Singing

The long looked for day came at last and on July 2nd the Old Harp singing took place at Springdale Church, Attala County. For 27 years this has been an annual affair at this place. And the people were there from everywhere and then kept coming. The whole woods was full of people and autos. The house was a dozen times full.

When we arrived the singing was in progress. How the welkin did ring. The do, re, mi and then the poetry. The class was made up almost entirely of men and women of fifty years and older. Our young folks do not know those dear old songs and seem to care but little for them, but we older ones who were reared up in the days of the Old Harp and Christian Harmony singing almost shout every time we hear the old songs sung. There is a danger that these old songs will be forgotten when this generation of older folk passes over the river; and then the best, soul-stirring music the world ever heard will be lost. How sad to think it may be true.

Rev. B. F. Odom, the pastor, was present but Bro. Wood seemed to be master of ceremonies. He announced the leaders and seemed to have the matter in charge. Quite a number of the leaders of forty years ago were present and led the class. All parts were sung—bass, treble, tenor and counter. They still were able to reach the highest note of the scale notwithstanding they were growing old and were not in practice. And these old folks looked so happy as they sang the old songs. I was struck with the quietness of those in the house. The songs were serious and spiritual and the same atmosphere pervaded the audience. It was great to be there.

I expected to be a stranger in a strange land as I had never been there before, but soon I began to find those whom I knew and many, many were those who said they were acquainted with me through this department. I very much appreciated the kind words relative to these feeble efforts put forth herein.

Near the noon hour this scribe was asked to talk for awhile which he did to the best of his ability, with the help of the Lord. The packed house seemed to appreciate what was said. At the noon hour a bountiful dinner was served to an exceedingly large crowd of people.

It was a very enjoyable day and we left there feeling that it was good to have been at Springdale and mingle with the good people who were there. May the Lord bless them all.

### Notes and Comments

The revival meeting which was to have begun at Deemer last month was called off for the present as the mill has shut down for a short while.

It will be held later in the season.

At Springdale I met Rev. T. J. Fowler who for many years was an active Baptist minister in Attala County and was for some years County Superintendent of Education. He has retired from active work in the ministry now. He was ordained to the work in Alabama 51 years ago.

While in Neshoba County last week, wife and I, we attended the Harrison Reunion held at Good Hope Church located five miles west of Philadelphia. It was the 100th anniversary of the birth of "Uncle" Perry Harrison who was the oldest of three brothers who came to Mississippi in its early settlement. More than 100 of the descendants of these three men were present and not half of them were present. It was a great and enjoyable day to all present. A splendid dinner was served and talks were made by the friends and neighbors of the Harrison family.

The Baptist Church at Coldwater, Neshoba County, has much of the lumber on the ground to build the house of worship. Many of the best members are determined that the church shall be built. It is a worthy cause and deserves the aid and prayers of all Christians. Rev. E. L. Davis of Philadelphia is pastor there.

Rev. E. L. Davis of Philadelphia will do the preaching in the Coffeeville revival beginning the 17th of July and Rev. W. W. Grafton will lead the singing. Pray that the Lord will give the blessing.

Mr. D. Curtis Hall, who has been associated with the Philadelphia Baptist Church for the past year as assistant pastor, has been employed as evangelistic singer by our State Mission Board and will sing in connection with meetings held by Evangelist C. T. Johnson. This force is to be with the writer at Scoona Vallear near Coffeeville the first Sunday in August for two weeks.

Rev. A. L. Ingram, now pastor at Lyon and other places in the Delta, is doing some special work in the State University at Oxford towards his Master's degree. He finished at Mississippi College and at the Southwestern Seminary and still he goes on with his study.

We were sorry to lose Rev. H. W. Shirley from our state. He is now happily located at Elk City, Oklahoma, where he writes us that the outlook is good for a great work. He did fine work at Philadelphia the three years he was there.

### LOOK TO THE HEALTH OF YOUR CHILDREN

#### Food

Satisfactory feeding plays an extremely important role in the health of the children from birth to adolescence. The diet of the child one year and over needs more thoughtful attention than is usually given.

Carefully select the food best fitted for the digestion and body needs of the growing child—and then keep strictly to it.

#### Rest

Rest and sleep are as necessary as food in the health of children. The nervous system of the child from two to six years demands at least twelve hours of restful sleep every night. The child of six and up to ten years of age needs ten and one-half hours; the child of fourteen and up to eighteen needs ten hours.

#### Protect Them Against Disease

Communicable disease is spread largely by direct contact; keep the children away from persons suffering from communicable disease. The common cold is often the forerunner of pneumonia; protect the children against a cold—treat it immediately, if it does develop.

Diphtheria is the great risk of childhood. Toxin-antitoxin is an absolute preventive—and gives permanent protection. Every child should be vaccinated against diphtheria and smallpox, preferably before its first birthday—Safety First.

—F. J. Underwood,  
State Board of Health.

#### GULFPORT

I am down in beautiful Gulfport, Miss., with Dr. W. A. McComb in special meetings at the First Baptist Church. The city is growing rapidly and there are reasons: It is one of the most beautiful spots on the continent; the climate is delightful; the breezes from the Gulf are invigorating; the bathing is good and better facilities will be

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M. P. L. BERRY, President,

Write for catalogue.

Clinton, Miss.

provided; the hotels compare favorably with the best at Atlantic City; a beautiful sea-front driveway extends more than twenty-five miles along the water's edge; a great scenic sea wall is in course of construction; beautiful homes and great institutions are numerous; the churches are well appointed and inviting; the people are hospitable and wide awake. This part of the country is rapidly coming to the front.

The Baptists have two splendid churches. The First Church has about a thousand members and some of the best and most gifted I have ever met. The meeting house has a large comfortable auditorium. They need and will provide better Sunday School facilities. The pastor is one of the ablest and best loved to be found anywhere. He knows how to handle delicate matters tactfully; he preaches a flaming gospel in love, he succeeds.

Among the many elect in this congregation I must mention two: Judge J. L. Taylor and Mrs. W. T. Tardy. The Judge is a man of superlative ability, perhaps the most prominent citizen in town, a thirty-third degree Mason, etc., but he finds time to teach the Men's Bible Class and has not missed a single service, day or night, during the meetings.—J. E. Dillard in Alabama Baptist.

Small Boy: "Pop, what is the board of education?"

Father: "My son, when I was going to school it was generally a pine shingle."

## Your Boy

should be taught to save. It is a habit that is well worth cultivating.

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**"THOU GOD SEEST ME",**  
Gen. 16:13  
By An Old Minister)

Many years ago, while the old minister was attending a district association, he had the great pleasure of hearing a sermon preached by one of the leading ministers of our state. One illustration used by him to impress the truth of the Omnipresence of God was the following: When a boy, he lived in a community where a two-story building was used for various purposes. The lower story was used for a school, church, concerts, shows, etc., while the upper story was used exclusively as a Masonic hall. He had heard so much about what was carried on by the Masons in this upper hall that he had a great desire to see for himself. But as the Masons always securely locked the doors at the close of their meetings, it seemed that his wish could not be gratified. However, on one occasion he noticed that they had left a window sash raised in a window near a tree that stood close to the building. He thought, "Now is my chance." So he climbed the tree and entered the hall through the window. His investigations were at first disappointing. In rummaging around he found a lot of little aprons, but they did not interest him as he was not a girl. He also came across a lot of marbles, but he had better marbles than they were at home. He looked in vain for the "Billy" goat and other strange things he had heard were there. Failing to find them, he was about to conclude there was not much to it after all. But about this time he looked up over a kind of pulpit and saw a great Eye that was looking down upon him. And wherever he went in the building the Eye followed him with a piercing, searching look; and seemed to say to him: "You little rascal, this is no place for you. Get out of here." He said he got out and descended the tree far more rapidly than he had ascended it.

If we could always realize that "the eyes of the Lord are in every place beholding the evil and the good", it would be a great deterrent from wrong doing and a strong incentive to right doing. More people are concerned about being seen by the eyes of men than they are about being seen by the Eyes of God. It is related that a man and his little boy started to rob his neighbor's cornfield. Before entering the field the man looked around to make sure that he was not being seen by anyone, when his little boy said: "Papa, you forgot to look up".

The writer once had the following experience: Back of his garden was an orchard in which there were a lot of early peaches that were red but not ripe. Some neighbor boys were in a cherry tree on an adjoining lot. The writer overheard them talking about the pretty peaches in his orchard and suspected that they were planning a raid. So he secreted himself at the back of the garden near the tree that had the prettiest peaches on it, and awaited developments. Sure enough the

boys climbed over into the orchard and made a "bee line" for the peach tree. When the foremost one began to reach up to pluck the fruit I said: "Boys, does the orchard belong to you or to me?" If a cannon had shot they would not have been any more startled than they were. I then said to them: "Those peaches are not ripe yet; wait until they get ripe and come over and I will give you some". Suffice it to say they did not come to get any; but without letting their parents know what had happened, I sent a nice lot over to their home. They were a thoroughly whipped lot of boys, and could not look me in the face when I would meet them and speak kindly to them. Of course, they would not have undertaken to rob my orchard if they had known that I was looking at them. And yet they knew that they were being looked upon by the All-Seeing Eye of God. When the writer was a child, attending the little country school, one of the "speeches" that he recited on Friday afternoons began with the lines: "Remember, child, remember, that God is in the sky;

And that He looks on all we do with an ever-watchful eye."

The world today needs to cultivate assiduously a realization of the All presence and the Ever presence of God. The Psalmist was deeply impressed with these great truths when he said: O Lord, Thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy Spirit; or whither shall I flee from thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me—yea, the darkness hideth not from Thee, but the night shineth as the day. The darkness and the light are both alike to thee." No wonder he said on another occasion: "Cleanse Thou me from secret faults. Keep back thy servant also from presumptuous sins. Let them not have dominion over me. Then shall I be upright and shall be innocent from the great transgression. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer!"

**CHURCH ENTERTAINMENTS**  
By Rev. S. P. Goree

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of money changers, etc." Matt. 21:12-13.

This message is to God's people, possessors of the eternal life of Christ and the Spirit of God. I want to speak a few words in all love. Yet I am anxious that these words be red-hot burning words. The world is getting scornful on the subject, for it is nothing to hear scoffers say that the churches are simply organizations for getting the people's money. The church dishonors God when they do not trust fully in the Lord for all their needs, (Phil. 4:19). The church has always been able to lift her head above the world. She is the bride of the eternal Son of the eternal God. I believe her mission is to give spiritual food to the hungry and thirsting multitudes of the world by faithful witnessing, and the preaching of God's Word, and not as a place of worldly entertainment. It is all right for the ship to be in the ocean, but when the ocean gets into the ship, there is danger of shipwreck. The idea of God's people getting money from every grade of worldly and sinner is simply ridiculous. I heard of a minister saying he believed in getting all the devil's money he could. God doesn't want any of the devil's money. I have known several country churches in Mississippi to give box suppers, cream suppers and even plays (that I did not endorse) to raise money to pay the pastor's salary. Think I should resign. I also know of a large city church where there is absolutely too much entertainment.

It is said that the early Methodists at the beginning adopted plain dress, for they wanted to emphasize a truth of separation. Sanctification means separation from the common and unclean things of the world. God's people are to be separate and distinct from the world. II Cor. 6:17,18.

The Christian's greatest testimony against the world will be his setting himself in opposition to the world's pleasures and gaities, theatre-going, dancing and Sabbath pleasures, love of style and empty show.

Church entertainments draw, but you find that the man or even young people who is drawn into the church by these means does not stay. You cannot blame them if they come to church to be entertained. They have a perfect right to leave when the entertainment is over. Fancy a great church with a glittering crowd and bowling alleys in the basement, card-playing rooms in the towers, its lecture hall a theatre and its auditorium a church. Can you find a text in the New Testament which will endorse such a thing? What about the kitchen? What? Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? (I Cor. 11:22.)

Pink teas and soups have no spiritual power. There was a time when the world assembled to see the Christians slaughtered before they would deny Christ. Times have changed—the saints sit and laugh as the minstrel player shakes his bones and performs for the glory of God (?)—Brethren, in the name of the Lord Jesus Christ, who loved

us and gave himself for us, let us be separate.

**THE MAGEE MEETING**

The Magee Baptist Church closed out a very successful revival meeting last Sunday night with some thirty three additions to the membership, nineteen of whom were for baptism. The church had to its help in the series of meetings Rev. T. O. Reese of Alabama and his singer, Mr. Theo. H. Farr. These brethren are a splendid pair for revival meetings, each a master in his line. Brother Reese is true to the fundamentals of the Christian faith as contained in the Bible, and loyal to our denominational life. He understands the pastor's problems, and seeks to be helpful. Mr. Farr is an artist in his line, a splendid leader and a strong soloist, singing the gospel into the hearts of the people. There was a close and appreciative cooperation on the part of the other pastors of the town. The stakes are strengthened. We thank God and take courage.

—J. L. Boyd, Pastor.

**THE RALEIGH MEETING**

We were with Brother E. C. Crawford and his good people for a week in a meeting at Raleigh in June to our great delight. The attendance was good and interest very encouraging, considering the several showers of rain just at service time to frustrate. We saw that the people of the church and town generally standing by Bro. Crawford and the other pastors of the town. The cooperation on the part of the Methodist pastor was genuine and very appreciative. Brother Crawford is working against great odds in Smith County, but is making progress and laying a foundation for kingdom work in the future.

**REVIVAL AT FALLING CREEK**

This scribe was this week in a good meeting at Falling Creek Church, Liberty Association. Rev. A. P. Wells of DeSoto is the pastor of this church, and is doing a good work there. He led the singing in the meeting, and is a good singer and capable song leader. There were eleven additions to the church, ten of them on a profession of faith. Falling Creek is an old church, but in recent years has been in a disorganized, inactive condition. Rev. C. T. Carmichael was pastor for about two years, going from the field early this year to Alabama. He did a fine work at Falling Creek. The Liberty Association is one of the oldest in the state, at one time covering a large territory in West Alabama and East Mississippi; but has suffered by the tendency to organize associations on county lines. The old records of the Liberty are now in the archives of the Bible Institute, New Orleans, and contain much historical data of interest to Baptists.

—H. D. Wilson.



# INTERMEDIATE COLUMN

## Posters—Exhibits—Summertime

Posters are excellent ways of getting truth to the human mind in an unforgettable way. They possess great teaching value when on exhibit. And far more teaching value to the one who makes them. Therefore, in view of the two coming exhibits, we suggest that the intermediate classes have some poster parties this summer. Many of our boys and girls have little to do now that vacation is here and many of them would welcome a class in poster making. Get from some college friend the copies of the Baptist Student for last year, write Miss Mary Alice Biby, Baptist Sunday School Board, Nashville, Tenn., for the free booklet on posters and then start to work. Another time one might have a Scrap Social and make the booklets and scrap books, etc. Look over the following list to see what you want your class to do. There will be an intermediate exhibit at the Assembly at Gulfport the first week of August and then there will be a Souht-wide exhibit at Greenville, S. C., in January. The best of those at Gulfport will be sent to Greenville. Read the rules carefully:

1. All material must be made by pupils of the department and service activities exhibits must consist of those things actually made and used by the department.

2. All exhibits must be numbered according to the subject exhibited.

3. The names of pupils, church and state from which the exhibit comes must be placed on the back and NOT on the front of the exhibit.

First and second awards will be offered for the following:  
Exhibit No.—

1. Poster outlines for teaching the lesson.
2. Posters, Honor Rolls and other suggestive helps on the Six Point Record System.
3. Maps used in teaching the lesson.
4. Miscellaneous maps.
5. Service activity posters.
6. Posters showing service activity report for the year.
7. Social activity posters.
8. Posters advertising and urging attendance.
9. Missionary posters.
10. Posters showing class schemes.
11. Posters on morning preaching attendance.
12. Miscellaneous posters.
13. Suggestions for lesson assignments.
14. Booklets on lessons.
15. Booklets reporting the Sunday morning preaching service.
16. Booklets on any character studied.
17. Scrap books.
18. Booklets on problems worked out.
19. Booklets on soul winning.
20. Miscellaneous booklets.
21. Toys used in service activities.
22. Flowers or wall vases made by pupils to decorate department.
23. Sewing used as gifts to orphanage, etc.
24. Song scrap books.

## 25. Bulletin board suggestions.

Then we want a special exhibit of the pictures of the various intermediate departments in the state. Those who are in new buildings, those who are in made over quarters and those who have a screen in the corner of the main auditorium for their department are all urged to contribute to this exhibit. A picture of the officers and pupils of all the standard classes and departments is especially requested. Last quarter we had 26 standard classes; we hope that the record this quarter will show us over our goal of 30. Send in the picture of your standard classes for the exhibit.

## GULFPORT MEETINGS

By W. A. McComb

Dr. J. E. Dillard came to us Wednesday night, June the 22nd, and remained with us through Friday, July the 1st. During that time he preached twice daily to appreciative congregations in the First Baptist Church.

Of those who heard him many pronounced his sermons in a class by themselves, and said he was one of the ablest teachers and preachers they had heard.

He is a lovable man and a sweet spirited co-laborer. His wife and daughter were with us part of the time and Mrs. Dillard rendered several delightful solos.

Friday night Dr. and Mrs. Dillard and Miss Lillian Lois left us for their home at Southside Baptist Church, Birmingham, Ala., taking with them the love of many new friends.

The visible results of the meetings were fifteen new members added to the church, mostly by baptism of the Sunday School scholars.

## A LETTER TO THE BAPTISTS OF THE SOUTH

Dear Brethren and Sisters:

The Foreign Mission Board has, as most of our Baptist people understand, an unusually large number of missionaries at home on furlough whom it is not able to send back to their fields of labor. The Board has, therefore, taken steps to use at home, while they are retained here, as many of these missionaries as are able to do deputation work.

In seeking to unify this effort of the missionaries the Board has requested certain of the missionaries together with the State Members of the Board to undertake the task of making engagements for the missionaries in their respective districts and of joining them in this deputation work. The territory of the Southern Baptist Convention has been divided into six districts and assigned to certain missionaries as follows:

- District No. 1—Rev. H. H. McMillan, Maxton, N. C.
- District No. 2—Dr. T. W. Ayers, Bessie Tift College, Forsyth, Ga.
- District No. 3—Rev. W. W. Stout, Georgetown, Ky.
- District No. 4—Rev. T. F. McCrea, Station B, Hattiesburg, Miss.
- District No. 5—Rev. J. W. Lowe,

Springfield, Mo.

District No. 6—Rev. W. B. Bagby, 514 N. 17th St., Waco, Texas.

The State Members of the Foreign Mission Board in these districts are as follows:

District No. 1—Rev. J. M. Kester, Wilmington, N. C.; Mr. C. B. Bobo, Laurens, S. C.; Rev. J. M. Shelbourne, Danville, Va.; Mr. Joshua Levering, Baltimore, Md.; Rev. H. T. Stevenson, 3400 10th St., N. E., Washington, D. C.

District No. 2—Rev. H. M. Fugate, Macon, Ga.; Rev. J. L. White, Miami, Fla.; Rev. W. R. Rigell, Gadsden, Ala.

District No. 3—Rev. F. F. Gibson, Louisville, Ky.; Mr. J. H. Anderson, Knoxville, Tenn.; Rev. I. E. Lee, Herrin, Ill.

District No. 4—Rev. Roland Q. Leavell, Picayune, Miss.; Rev. O. P. Estes, Bogalusa, La.

District No. 5—Rev. W. H. Williams, St. Joseph, Mo.; Rev. W. W. Chancellor, Muskogee, Okla.; Rev. T. D. Brown, Arkadelphia, Ark.

District No. 6—Rev. Forrest Smith, Fort Worth, Texas; Rev. C. R. Barrick, Montezuma, New Mexico.

Pastors and others who wish to avail themselves of the services of the missionaries in their district are requested to correspond with the missionary whose name is given for that district.

The chief work which the Board is asking these missionaries to do is that of holding "Schools of Missions" in our cities and in our churches. In nearly every case a group of churches ought to unite in holding at a central church one of the "Schools of Missions". We do not believe there is any more certain or rapid way of reviving the spirit of Southern Baptists and quickening the whole life of our Southern Baptist people than to get at least all the officers of our churches and church organizations into "Schools of Missions" conducted by these missionaries and by pastors who have special qualification for

such service.

Please conduct your correspondence with reference to these "Schools of Missions" and other missionary appointments with the missionaries in your district whose name appears above.

The Foreign Mission Board is paying the salaries of these missionaries and it will pay the traveling expenses incurred in this work if it is found necessary for it to do it, but, if churches and groups of churches using the missionaries can without in any way affecting the benevolences of the church take care of this small item of traveling expense in each case by voluntary gifts for this purpose, the Board will be helped at a time when it is under great financial strain, and, as we think, nothing will be hurt. But we do not want any church or group of churches to refrain from inviting one of these "Schools of Missions" because of this small expense account which the Foreign Mission Board would rather bear than to embarrass anybody or anything.

May the writer in this connection ask that a special prayer be made by our people in private and in public that upon these discouraged missionaries who cannot return to their fields of labor there may fall a special blessing of God as they endeavor to render a service to our home churches.

Yours cordially,  
—J. F. Love,  
Cor. Sec'y.

A small provincial paper in England, referring to a man who had a reputation for a careless toilet, announced as follows:

"Mr. Makeup will wash himself before he assumes the office of parish clerk."

On reading this, Makeup was furious, and demanded a retraction, which the paper made thus:

"Mr. Makeup requests us to deny that he will wash himself before he assumes the office of parishioner."  
—Ex.



**Uncle Buzz is bored by visitors**

**FLIT** spray clears your home of mosquitoes and flies. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

**FLIT**

DESTROYS  
Flies Mosquitoes Moths  
Ants Bed Bugs Roaches

"The yellow can with the black band"



### A REVIVAL NEEDED—IN MUSIC

By L. E. Hall

If I had no other way of knowing that our churches were dominated by the spirit of this world, and were to enter one and hear the noise which they call singing in many of them, I would know that "the god of this world" was there. Of all the diabolical subterfuges, for any thing sacred, that the devil has ever gotten off on churches, this modern music, so called, is the most detestable and despicable. Really there is no music in the racket we hear. Call it music, and listen at it, and one would think that you were talking about one thing and listening at another.

Quite a number of years ago, a lady who was one of the best musicians I have ever known, told me that much of the music now in use in churches, was nothing more than German Dance Music. The words used are not deserving a place with respectable nonsense. A "leader of sacred music" will call for a certain number, the piano gets busy, voices, some of them good ones, give the alarm, and the jig begins. Some times a violin, the sweetest of all instruments, falls in to line, but there is no sweetness, either in voice or instrument, in the mess that follows. The violinist does his level best to make the thing as hideous as possible, and is wonderfully successful. You could not tell whether he was jigging a fiddle or fiddling a jig.

Nothing wrong with the instruments. God bless them, fiddle and all. When used to help make music, in sacred song, they are a delight and a blessing. When used as a perversion, to serve the world, the flesh and the devil, in God's house, they are a curse, but the fault is not theirs. I once attended church in New Orleans. This church had a splendid pipe organ. The organist was a lady of fine attainments and evidently had a fine talent for MUSIC. The first selection for the opening service was, Autumn. She played the air over before the congregation began to sing. I sat and listened, enthralled by the music of the grand, old Master who wrote it, and the rendering by the good woman who reproduced it on this sweet toned organ. A few Sundays ago I preached for Brother Gates, at the

First Baptist Church at Laurel. This church is in a condition to "put on airs" if it wished to serve the devil after that fashion, but there was nothing of the kind. There were a number of instruments in service, and a number of good voices. I believe they began with "Balerna" and closed with "How Firm a Foundation", with similar old songs in between. I felt like preaching when the time came. After preaching and "How Firm a Foundation" was being closed, with

"The Soul that on Jesus hath leaned for repose,

I will not, I will not desert to its foes,

That soul, though all hell should endeavor to shake,

I'll never, no never forsake".

I felt like "I wanted to join the church, and be a better man".

I have noticed that it is customary to have a solo, just before preaching. I have no objection to solos when sung, but when screeched, howled, whined, groaned, grunted or whooped, in operatic fashion, with the evident purpose to give a performance, it is so low down that I hope my soul will never descend to a level with it. No one can understand a word of it. The noise is a cross between the screech of an owl and the blast of a fire-whistle. It would freeze a Pentecost, if such a thing were possible. God pity the soul that can live or grow, or think it can, in such an atmosphere. I repeat, the fault is not in the solo. Some of the best music I ever heard was made by a single voice. I have heard Charlie Butler sing "When I Can Read My Title Clear" to the old tune, as it is in the old Sacred Harp, with such effect as I have never seen from any music I have ever heard. I once kneed a young lady whose voice was like "a stream of silver". It needed no mixture of voice or instrument. It flowed heaven-ward without either. But from that "inevitable, unterrified, but terrifying So-Low", oh, Lord, deliver me.

A few Sundays ago I attended a song service at Rawls Springs. The old Sacred Harp was the book used. I have heard singing by large congregations, at our Conventions, and in large city churches, by well trained choirs, but I frankly admit that I never heard music that would equal what I heard at Rawls

Springs. One of the selections was "Windham". Never while I live will I forget the effect it had upon me. Another was "Wondrous Love". Forty or fifty years ago, we used this last, frequently, when giving invitations to the saved, to unite with the church. As I have stood to receive them, I have seen young people, and older ones, rise and start toward me, with faces radiant with the joy of a new-born soul. I have felt the power and presence of the Spirit of God in such measure as would thrill my soul with joy inexpressible.

On the above occasion there were many leaders present, some of them with bass voices as resonant as a barrel. One, with the finest tenor voice I ever heard. Bro. A. N. Vance, of Route 5, Hattiesburg,

seemed to be a leader of the leaders. I am sure that he is the best I have seen.

I learn that one of these great singing conventions will be had at Purvis, on the fifth Sunday in July. On the first Sunday in August we are to have one at Hattiesburg. This last will be announced and advertised throughout the country. A little later the program will be published. We hope to have one of the best and biggest days ever seen in Hattiesburg.

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**SOUTHERN BAPTIST  
SANATORIUM**  
El Paso, Texas

## A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention in announcing a gift of \$25,000.00 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds.

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000.00. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive farther away from the hearts of our glorious host of Southern Baptist preachers the haunting and paralyzing dread of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills. Give while you live and live on what you give. This is possible through investment in our WILLIAM LUNSFORD MEMORIAL LIFE ANNUITY BONDS.

FOR FURTHER INFORMATION ADDRESS

### The Relief and Annuity Board

of the Southern Baptist Convention

THOMAS J. WATTS, Corresponding Secretary

1226 ATHLETIC CLUB BUILDING

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## MISSISSIPPI WOMAN'S COLLEGE

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many Freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

Fireproof Dormitories where rooms are in suites of two. Excellent rooms in Dockery Hall under the Self Help Plan. Any student who makes good in work the first half of the session can obtain financial aid. Beautiful new Hospital. Large Swimming Pool. No extra charge for Physical Instructions. Champion Basket Ball Team. High grade departments in Piano, Voice, Violin, Public School Music, Expression, Art, Domestic Science, Secretarial Courses.

Expenses very moderate for advantages offered. Expenses in Dockery Hall less than average expenses in State Colleges. Health Percentage very High.

Write for Bulletin and beautiful View Book to,

J. L. JOHNSON, President,  
Hattiesburg, Miss.



July 14, 1927

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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., July 21, 1927

NEW SERIES  
VOLUME XXIX, No. 29



MISS FANNIE TRAYLOR  
State Young People's Leader,  
will work with the G. A.'s  
and Sunbeams



WHERE NATURE HAS GIVEN FULL MEASURE

## Gulf Coast Encampment August 6-12



MR. W. A. HARRELL  
Nashville, Tenn., will lead  
Conferences in Young Peo-  
ple's-Adults S. S. Work



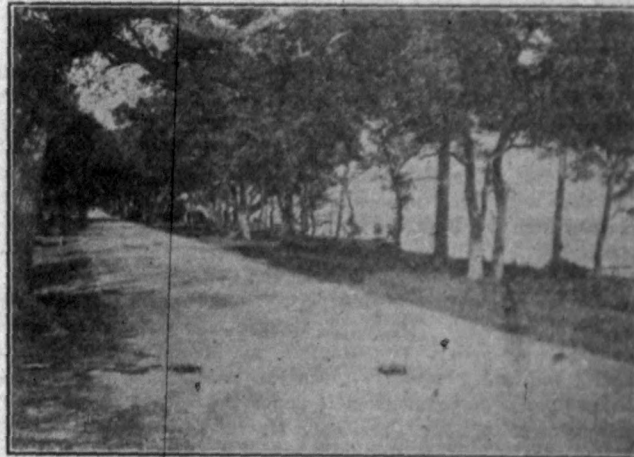
ONE OF THE MANY BEAUTIFUL COAST SCENES



A MOSS-COVERED OAK ALONG THE COAST



SECTION OF THE NEW GULF COAST SEA WALL



BEAUTIFUL ROAD ALONG THE BEACH FRONT



## MY FIRST BAPTIST CONVENTION

I am a native born Mississippian—though "born again" in Louisiana. And after reading in a recent issue of The Baptist Record, Bro. L. E. Hall's recollections of his first attendance at the Baptist State Convention of Mississippi, at Grenada, 1879, I have felt moved to indulge a little reminiscence of my first experience in attending that body several years previously.

It was in June, 1872, and in Meridian. I had but recently been recognized as an ordained minister and pastor of the Osyka Baptist Church. There were two railroad accidents on the way, which delayed my arrival in Meridian, and I arrived after the Convention had been organized and was in its program of business. A worthy brother knowing I was a total stranger to that body and anxious about my recognition, seized me by the arm and presented me to the President, and that officer immediately introduced me to the Convention. Some of them, perhaps, thought they had caught a young whale; but, I was in some embarrassment, and felt like the smallest minnow in the mill-pond; but I had the modesty to keep my mouth shut and be seated.

There were many prominent men there, of whom I had heard and read before. M. P. Lowrey was President, better known as General Lowrey, from his heroic record in the then late civil war, as a Brigadier General in the Confederate Army. That great Baptist preacher, J. R. Graves, was there, as a spectator, having lost his voice temporarily from over much preaching; and there I saw many ministers who afterwards became well known to me and the pulpit generally, among whom were J. A. Hackett, J. B. Gambrell, T. J. Walne, J. L. Pettigrew, J. R. Farish, Theodore Whitfield, W. H. Robert, J. B. Searcy, A. V. Rowe, Geo. B. Eager, D. I. Purser, A. A. Lomax, M. T. Martin, W. S. Webb, J. H. Cason, R. N. Hall, Walter Hillman, President of Mississippi College, and many others. J. B. Hamberlin was conducting a female school in Meridian; the session had just closed.

There were many and very important issues before this Convention. Among them was:

1. The redemption of Mississippi College, from a mortgage debt of some \$10,000, held by President Hillman for some other person, (in the North I think). That was a big sum at that time—only eight years after the civil war, and the people were generally poor. But M. T. Martin, the enthusiastic professor of mathematics in Mississippi College, with A. A. Lomax and others had gone afield and had raised in subscriptions and cash a large part of this sum. The balance—several hundred dollars—must be raised at once. Earnest pleading was done before the assembled Convention. Many small sums were pledged, none very large; heroic sacrifices were made, one after another until the full amount was reached, and then in an eloquent speech, after a liberal subscription on his own part, President Hillman delivered the title deed of the college to the Convention. There was great rejoicing.

2. The Confederate Orphans' Home, which had been established in a small town north of Meridian, a child of the Convention, was next on the hearts of the people. On account of the poverty of the times, it was not being sustained as it really deserved, and a representative of the Grand Lodge of the Masonic fraternity appeared before the Convention offering to take it off our hands. But after discussion the terms of transfer were not agreed upon and the Orphanage remained with the Baptists for several years afterward.

3. A number of the members of the Convention wished to establish a weekly paper as the organ of the Convention. Dr. J. R. Graves was publishing his paper, The Baptist, at Memphis, Tenn., and had generously given the Baptists of Mississippi a department in it under the special management of our President, M. P. Lowrey. The matter was earnestly discussed. Some of the leading members vigorously advocated a paper

all our own, but the champions of Dr. Graves' paper succeeded in postponing the issue, and it did not come up again until five years later, when that same enthusiastic young professor of mathematics in Mississippi College, M. T. Martin, in conjunction with J. B. Gambrell, launched the Mississippi Baptist Record. It survives under the abbreviated name of The Baptist Record. It is ably edited and is an indispensable support of the Baptist denomination in Mississippi.

4. There was another somewhat spirited discussion over the charge against one of the professors in the Theological Seminary at Greenville, in South Carolina, who it was reported was not orthodox on some of our denominational tenets, but it appeared was a very able and winning sort of man and therefore all the more dangerous as a teacher of our young ministers. I do not now recall what action was taken by the Convention, but that particular professor soon afterwards retired from his position in the seminary.

I cannot now recall half a dozen members of that Convention as yet living. Six years later, 1878, I was pastor at Summit, Miss., and we were host to the Convention. I enjoyed this Convention more than any other. It was the first time that body had ever met so far south in the state, and was the occasion of rallying all South Mississippi Baptists in line with the Convention and its work, and enlisting the interest of the Convention in South Mississippi and Eastern Louisiana, including New Orleans and all the Florida Parishes—(those east of the great river) which latter territory was not at that time in cooperation with the Louisiana Baptist Convention, for want of railroad connection.

I have been a Texan now more than forty years, but I am Mississippian at heart still and love to go back and see the old places of my youthful service and the old faces that remain and am contemplating going back and holding some revival prayer meetings in behalf of the old time religion, in the coming fall. Recently, May 1st, I assisted in the dedication of the new church building of the old Mount Hermon Church, in Washington Parish, Louisiana, into whose membership I was baptized in 1866. I preached three times that day and felt as fresh as in the old days.

—Walter E. Tynes,  
Cor. Commerce and Kendall Sts., Houston, Tex.

## "THE PLUS AND MINUS SIGNS OF LIFE"

Commencement sermon to the graduating class of Shelby High School, Shelby, Mississippi, by Pastor R. M. Jennings.

Romans 8:37, "We are more than conquerors through him that loved us."

Matthew 25:25, "And I was afraid and went away and hid thy talent in the earth."

Realizing that there is a great conflict between the forces of materialism and the forces of spiritual religion in our educational realm I desire upon this occasion to direct your attention to a simple study of the mathematics of life. I do not hesitate to say to this splendid class of young men and young women that though you may have solved all of the equations of your course, you may be able to extract cube root and square root and figure correctly profit and loss but unless you are able to correctly answer the question, What shall it profit a man if he gain the whole world and lose his own soul? Then your life's equation has been solved by the minus sign. In your study of astronomy if you have failed to trace the course of the star that rose over Judea's hill and stood over the place where the young child lay, then your study of astronomy has been in vain and in your sky there is no Bright and Morning Star. If in your study of Geology you are able to tell the age of all the rocks but unable to say:

On Christ, the solid rock, I stand;  
All other ground is sinking sand.  
Or:

Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From thy wounded side which flowed,  
Be of sin the double cure,  
Save from wrath and make me pure.

Then your study of Geology has been in vain. Your education may either be a rod in the hands of Moses or a serpent upon the ground.

Jesus speaks of life in mathematical terms. He tells us that life may be added to or subtracted from and even multiplied by. Listen to him, as he states life as a mathematical equation: "For whosoever hath to him shall be given and he shall have abundance, but whosoever hath not, from him shall be taken away even that which he hath."

Each of you must solve life's equation with either the plus or minus sign.

## The Minus Sign of Life

"And I was afraid and went away and hid thy talent in the earth."

Fear; That which subtracts from life. Fear sees God in the wrong light. Fear and Faith are two conflicting forces and where there is fear there cannot be faith. It is through faith that we see God and it is through faith that we trust God, therefore Fear which drives away faith leaves a personality in a mysterious world without a God, which might be likened unto a night without a star or a ship without a rudder.

The person who knows God knows Him through Jesus Christ and the fact that one does not have Jesus Christ leaves him without a God and all things surrounding him cause fear, which subtracts from his life.

Young people, I would have you realize that the only way to face life and meet life without fear is to have the companionship of one who will enable you to see life as it is when we are properly related to it.

As you journey on through life you may expect fiery trials because it is the universal experience of man that whatever your station in life, whatever may be your environment, fiery trials will come to all. Oh, how we fear them.

You may expect the storms. The peaceful sea of life of today may be a surging, angry storm tomorrow. The howl of the angry waves and the darkness of the night will strike terror to the tired, struggling seaman. The thought of a storm at sea makes us tremble with fear.

Then as the years pass and we seem to be nearing home, blasted hopes and bitter disappointments will be your lot. The power of death to blight and blast will be known to many of you in a few short years. Unfinished tasks will cry out to you as you stand by the newly made grave of your companions.

Life is such as to cause us to tremble with fear unless we allow faith to drive away fear. Unless we, instead of solving life's equation with the minus sign let faith in Him make us more than conquerors.

## The Plus Sign of Life

That which adds to life. That which makes us more than conquerors.

Jesus came that we might have life and have it more abundantly. He came that we might overcome all the obstacles and add them as strength to our personalities. It is said that at one time Napoleon started on a campaign to quell an insurrection and as he met company after company of the insurrectionists that he not only captured them but by his wonderful generalship he added them to his fighting force and at the end his army was stronger than in the beginning.

He was more than a conqueror. So we by accepting the companionship and leadership of Jesus Christ can overcome all obstacles and at the end be stronger than in the beginning.

Let us see about the fiery trials. We shall expect them. The companionship of Jesus Christ does not deliver us from the fiery trials but like the Three Hebrew children we are saved in them. Sometimes we kindle with our own hands the



fires which are to try us and God does not forbid us and sometimes our enemies build the fires but whether built by our own hands or the hands of enemies if we have the companionship of Jesus Christ they are harmless. "Nor the smell of fire passed on them."

Deliverance was complete as it always is when God through Jesus Christ walks with us by child-like faith.

The companionship of God in our fiery trials guarantees deliverance. When the furnace was opened the king cried out, I see four and only three had been cast into the furnace. Young people, when the furnace is opened will they see the fourth one with you? "More than a conqueror through Him that loved us."

And the storms of life, how about them? Jesus never calms the sea until He makes His appearance and is recognized by the disciples. Think of that terrible storm on the sea when the disciples after struggling all night were ready to give up, when suddenly He who is master of the sea appears and wind is silenced and the rolling waves are stilled. Jesus does not save us from the storm but He saves us in it. The boats that are unsafe become safe when the Pilot of the Sea gets aboard.

There is a beautiful picture of the companionship of Jesus in the story of the disciples returning to Emmaus after the crucifixion. Their hopes were blasted. They realized the power of death to interfere with their plans and program. They were disappointed and were returning to their home to nurse their disappointment. Jesus always comes just when the darkness deepens. His delays are delays of love as in the case of the broken hearted sisters who wondered why He delayed His coming to their home when their brother was sick.

Jesus used the Scripture in dealing with these broken hearted, discouraged disciples and He always comes to our rescue with the historical record and with his method of opening the Scripture cold hearts are made to burn with home fires. "Did not our hearts burn within us?"

The plus sign of life is the figure of the cross, which makes us more than conquerors through Him that loved us.

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.  
When the woes of life o'ertake me,  
Hopes deceive, and fears annoy,  
Never shall the cross forsake me:  
Lo it glows with peace and joy.

#### OUR ENCAMPMENT

It has been intimated that there is a feeling in the interior that our Coast churches do not give the State Baptist Encampment (Aug. 6-12) at Gulf Coast Military Academy proper support.

At a meeting of the Harrison County Association Board recently a committee consisting of a representative from each church was appointed to cooperate with State Sunday School Secretary J. E. Byrd in advertising the Encampment amongst our own people. Pastor Ben Ingram of Biloxi First Church is Chairman of that committee. The other Coast churches are invited to join this effort. We need this Encampment. Probably we can't hope to have our State Baptist Convention on the Coast yet awhile. So let's hustle and not lose the Encampment to some more enterprising section—that is Baptistically speaking.

—W. C. Hamil, Moderator,  
Harrison County Association.

Handsboro, July 11.

In the last meeting of the Southern Baptist Convention the question of all boards and institutions selling property not in actual use was agitated. Recently the Louisville Seminary has leased its vacant property, or a part of it, for a term of 99 years. The Seminary "blowed fust".

#### SOME FACTS AND THEIR RELATION TO THE HOSPITAL COMMISSION

By Geo. W. McDaniel

Fact 1. The Hospital Commission has been in existence three years. There was a committee on hospitals of which Dr. F. S. Groner of Texas was chairman. At the Convention in Kansas City, upon recommendation of this committee, "a special hospital commission" was created. Dr. Groner was named "chairman" of the commission. his commission came, in time, to be classified in the by-laws with "the institutions of the Convention," such as the Seminaries. Dr. Groner is printed in the minutes as "chairman" but he signs his name to the report as "president."

Fact 2. The Commission owns and controls no hospitals except such ownership and control as it may have in the New Orleans Hospital. It has no authoritative relations with the other southwide hospital—the Tubercular Sanatorium at El Paso. This Southern Baptist Sanatorium is owned and managed by the Home Mission Board.

Fact 3. The Hospital Commission has no contract with the citizens of New Orleans. The Home Mission Board is the party to that contract. There can be no violation of a contract in abolishing the Hospital Commission, since the Commission is not the signatory to the contract with the citizens of New Orleans. If the Convention can discharge the contractual obligations of the Home Mission Board by creating a separate Hospital Commission and transferring these obligations to that Commission, it can as easily and legally transfer them to some other body. This is plain, even to one who never studied and practiced law.

Fact 4. There are serious misunderstandings between the Hospital Commission and the Home Board over the New Orleans Hospital. Thus far, it has been impossible to reconcile their differences. The Home Board reported to the recent Convention that the Hospital Commission was indebted to it to the amount of \$279,116.65. The Board earnestly requested:

"First. That the Convention as early as possible make arrangement to relieve us of this burdensome debt since we have this loan in bank, which has to be renewed every ninety days.

"Second. That the Convention instruct the Hospital Commission to pay immediately to the Home Mission Board twenty-five per cent of the Commission's receipts from Southwide funds during the fiscal year, ending April 30, 1927.

"Third. That the Convention direct the various state collecting agencies to remit direct to the Home Mission Board monthly twenty-five per cent of funds collected for the New Orleans Hospital."

An arrangement so complicated that experienced denominational representatives do not agree as to the meaning, is unwise. The Hospital Commission has been a source of trouble to the Home Mission Board, just as it has been a stone of stumbling to the Cooperative Commission.

Fact 5. It was not proposed, in the suggestions offered at Louisville, to sell the New Orleans Hospital. The brethren who are combating that proposition are setting up a man of straw to knock him down. The suggestion was that properties "not in actual use" be sold and their proceeds applied on the indebtedness of the agencies owning the property. By thus converting unused assets into cash the Convention could have reduced its indebtedness by approximately \$1,000,000. That would relieve some pressure. Since the Convention is not in the business of speculating in real estate and since all its interests are embarrassed financially, the conversion of its dormant assets into cash appeared to be a sound policy. The property sold might enhance in value but, applied on the debts now, would be of more value to the denomination than a higher price at some indefinite future date.

Fact 6. It was proposed to pay the debts of the New Orleans Hospital, take the Hospital

Commission out of the Cooperative Program and transfer the Hospital to the Baptists of New Orleans, or to Louisiana, or to other brethren agreeable to them. We should recognize the patent fact that the constituency of the Convention can not be united upon a southwide hospital and that to undertake to force it in the Unified Program will continue to cripple the whole program, will increase the number of designated givers and prevent the growth of cooperation.

Fact 7. Many think that this would be best for the New Orleans Hospital. The debt of \$834,913 is beyond the ability of the Hospital to pay with an allocation of 2 per cent. The Commission said as much in the report. It requested that the Convention either make provision for retiring the bonds or authorize the Commission to refund its indebtedness over a longer period of time. The Convention did neither. It left it "suspended like Mahomet's coffin in mid air." If the indebtedness of the Hospital were paid the efficient Superintendent, Brother Bristow, would manage it successfully. The Convention is now expecting the impossible.

Despite the pressing needs of the Hospital the maximum amount contributed by any state through the Cooperative Program for 1926-1927 was \$4,775.56 from Kentucky, and the total from all the states was \$34,175.63. The Hospital cannot continue with a two per cent allocation. At the present rate we will all be dead before its debts are paid and, unless the situation is met frankly, it may be dead before we die.

Fact 8. This would be best for the Baptist cause in New Orleans. The Convention owns two separate institutions in this one city. It also appropriates missionary funds through the Home Mission Board. Every thoughtful Southern Baptist appreciates the situation of his brethren in that metropolis of the South. They are a noble band. Their heroism is above praise.

Consider, from an impartial view point, the situation with these two institutions in New Orleans—the Bible Institute and the Hospital:

No financial report of the Baptist Bible Institute appears in the 1927 Convention Minutes. By referring to the report of the Efficiency Committee, it appears that the assets of the Institute are \$487,117.67 and the liabilities are \$331,570.32. Its indebtedness is 68 per cent of its assets. Its equity is only \$155,547. The "General Expense deficit" is \$118,804.58. Its bonded debt is \$300,000. Other indebtedness, as per the report of the Trustees, is "about \$40,000." This is about \$8,000 more indebtedness than the Efficiency Committee reported. Apparently, in addition the indebtedness of sixty-eight per cent of its assets, the Institute is increasing its indebtedness month by month.

The first note of \$25,000 is due February 1, 1928. How will the Institute pay that note? The Institute asked for 5 per cent of the Cooperative Program's receipts. The Convention allocated 3½ per cent—the same percentage as before. One does not need to be a financial expert to see that, as things are going now, the Institute is "headed for the rocks."

Is it not the course of wisdom so to simplify that Program as that it will provide necessary support for the objects included in it? Why kill both the Institute and the Hospital? Would not the Baptists of New Orleans be better off with support for the Institute from the Convention and the Hospital debts paid and it eliminated from the Southwide funds? The method obtaining for the immediate past is surely killing both institutions. By undertaking two Southwide institutions in that city, and one of them not a proper Southwide object in the thought of thousands, the Convention is starving both and imperiling their lives. The Convention can better conduct the Institute, the Baptists of New Orleans and Louisiana can better conduct the Hospital, the debts of both can be paid, their imperilled lives saved, a cause of division removed and everybody be happy.

(Continued on page 6)



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.  
Entered as second-class matter April 4, 1919, at the Post  
Office at Jackson, Mississippi, under the Act of  
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituaries, notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Pastor J. L. Phillips writes that the recent meeting at Pearlhaven in which A. J. Linton preached was the best in the history of the church. There were 18 additions.

Tuskegee Institute reports nine lynchings for the first six months of 1927. Of these four were in Mississippi, two in Arkansas, one in Louisiana, one in Missouri and one in Texas.

Dr. R. B. Gunter was with Pastor A. S. Johnson in a meeting last week at Mt. Olive, and the editor is out this week with Pastor B. E. Phillips in Stogewall Church, Simpson County.

Do you suppose Paul ever depended on somebody's recommending him to a field? He would probably have had a long spell of waiting. He generally got out and started something. But then that was a long time ago.

Brother P. C. Thompson sends us his check for \$37.50 and a list of names to whom he wishes The Baptist Record sent. And this is not the first year he has done this. May the Lord bless him and make him a blessing to many.

Evangelist C. C. Jones assisted Pastor Jacob in a meeting at South Magnolia. Large crowds. Ten or twelve expressed a desire to unite with the church. Bro. Jones is now in a meeting with Big Springs Church, Lincoln County.

Rev. E. Lightsey placed the Baptist Record in the homes of the membership of Handsboro Baptist Church this past week. If in need of help in your church in placing the Record in the homes write Rev. L. E. Lightsey, Montrose, Miss.

Spencer B. King, Superintendent of State Missions in Georgia, has issued an illuminating pamphlet which clearly sets forth all departments of their work. On the front page is a map of Georgia, showing the location and size of all district associations.

There is more in our Baptist papers, the state papers today, to enlighten our people as to the real condition of our Baptist institutions than ever before. The discussion started at the Convention in Louisville is bearing good fruit. Be sure to keep yourself informed.

Judge C. P. Long of Tupelo in opening court at Corinth made a mighty sensible speech in which he pointed out the origin of many crimes. He refuses to believe that the war is responsible for our present delinquencies, and lays it to the lack of parental control. He says, "In my opinion, moving pictures and automobiles are contributing more to delinquency and crime than all other agencies. The society woman who plays for prizes at her club is just as much a gambler as the crap-shooter who rolls the bones in the dark alleys."

In this issue of the Record will be found an advertisement of Judson College, of Alabama. During the four years of President Badly's administration about \$150,000 worth of equipment has been installed, the endowment has been increased and the college admitted to the association of standardized colleges.

Under the leadership of Bishop Candler, the Southern Methodists are said to have organized a Book of the Month Club of their own. A committee of five chooses the best book of the month for ministers and sends it to those who choose to belong to the club and pay the monthly rate. A good idea.

The Missouri Baptist Bulletin for June is a "Special Christian Education Issue" with articles by Dr. J. B. Lawrence, Mission Secretary, and by Curtis Lee Laws, George W. Truett, and by a number of leading educators among Southern Baptists. It would be a good campaign document for our college men to use in their business.

First Church, Meridian, sends a check for \$1,000 for the relief of our churches and preachers in the overflowed area of the state. This is a generous gift and worthy of all praise. At the beginning of Dr. Norman Cox's pastorate, it is a good omen of a hopeful future. This brings the contributions received up to date to about \$4,000.

The church at Belzoni sustains the loss of one of its best members in the death of Mr. N. B. Leggett. He was Chairman of the Board of Deacons, and Superintendent of the Sunday School. He was Vice-President and Cashier of the Citizens Bank. His death followed an operation in Memphis, taking him away in the midst of a useful life.

Dr. Ben Cox reports a good meeting at Russellville, Ala., in which Dr. E. E. George preached. Thirty-five joined the church, 29 of them by baptism, 20 adults. He also preached in a meeting in Bolivar, Mo., in which forty joined the church. Dr. George's address is 1391 Vinton Ave., Memphis, and he is available for further service in meetings.

The receipts for Foreign Missions for two months, ending June 30, 1927, were \$52,733.37, of which about one-third was designated and two-thirds from campaign receipts. The total is only a little more than half of what was received at the same time a year ago. The amount received in the two months of this year from Mississippi is given at \$1,928.23, whereas last year it was \$3,657.58.

The Administrative Committee is an important agency of the Executive Committee of the Southern Baptist Convention. It consists of W. L. Ball of South Carolina, J. E. Dillard of Alabama, Charles Daniel of Georgia, Pat M. Neff of Texas, Isaac Tigrett of Tennessee, George E. Hays of Kentucky and Edgar Holcomb of Mississippi. The first three are pastors; the other four are laymen.

We deeply regret to lose Dr. R. Q. Leavell from our work in Mississippi. He resigns at Picayune to accept the call to First Church, Gainesville, Ga. The work was going so well in his field that we had hoped it would hold him indefinitely. He had a splendid congregation and he kept them busy, and they seemed to be growing in grace. We commend him most highly to the brethren in Georgia.

The property of the Louisville Seminary, ground formerly occupied by Norton Hall and Levering Gymnasium on Broadway 300 by 212 feet, has been leased to a Louisville capitalist for 99 years. The income will be used to maintain the new property of the Seminary, "The Beeches". The Seminary will begin to receive an income from this property in 1928, the amount is not stated but will be adjustable for future years.

## I KNOW HIM

In Paul's first letter to Timothy directions are given to the young preacher about handling a situation in the Church at Ephesus: "that thou mayest know how men ought to behave themselves in the house of God". Detailed duties of officers and members are indicated. But in his second letter to Timothy Paul is more personal. He is concerned about Timothy himself.

Timothy was brought up in a sheltered home of piety. He had not been brought into contact with the rougher elements in life, and the sturdier, virile virtues were probably more slow in coming into exercise. He was the child of devout Jewish parentage. He had lived close to his mother and grandmother, to Lois and Eunice, and had seen the feminine forms of Christianity. This had its advantages and its disadvantages. He was not like Titus, whose father was a Greek, and he had not had a violent conversion like Paul, the persecutor. His Christian experience and convictions did not stand out in bold relief. They were not in heroic mold. He was inclined to be timid and less confident than one who had encountered difficulties and storms of opposition.

You will notice that in the first chapter Paul used three times the expression "not ashamed". He says, "Be not ashamed of the testimony of our Lord, nor of me his prisoner". Also, "I am not ashamed". Of Onesiphorus he says, "He was not ashamed of my chain". It is in this way he seeks to strengthen and establish the Christian faith and courage of the young preacher. In this connection he voices his own superlative confidence and profound conviction. He says, "I know Him whom I have believed".

What a fine thing it is that a Christian does not have to walk with a halting, hesitating, uncertain step; that he can put his foot down in a sure place; that there are some things which he knows with an unshaken and unshakeable conviction; that he does not have to tread softly; that his head is steady because his feet are secure on the rock; that he is not on the defensive; that he does not have to be in an apologetic mood; he knows; and he is unafraid and unashamed.

Paul says, "I know Him whom I have believed"; not simply I know whom I have believed; but "I know Him". He had a personal knowledge of Jesus. He has had personal dealings with him. He has found him true; he has seen him put to the test, and knows that there has been no failure under test. Like the Psalmist, he could say: "I have trusted in thy loving kindness; my heart shall rejoice in thy salvation". Again, "My heart hath trusted in him and I am helped".

This gives him great boldness in his message and ministry to others. There is no place for timidity in the ambassador of Christ. He can say with all the militant saints, "I believe, therefore have I spoken". Like Peter and John, he will say, "We cannot but speak the things which we have seen and heard". There is great need today of such intimate, personal knowledge of Jesus, such close contact with him as will take away all fear. "For God gave us not a spirit of fearfulness, but of power". In this way, we will be able to obey the exhortation, "Be urgent, in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching".

This certainty in the knowledge of Jesus will carry us through unhurt, but greatly helped, by all suffering. Paul writes from prison and says, "I suffer also these things: yet I am not ashamed; for I know him whom I have believed". He was not at all set back by his sufferings. He knew that Jesus would not allow him to suffer needlessly and without beneficial purpose. He had been forewarned in the beginning of his Christian life of "How many things he should suffer for His name's sake". He knew this was part of the program and discipline he was to undergo.

Because he knew Jesus, his future was safe. He knew that the Lord was able to keep that which he had committed to Him against the day of His return. He knew Him as the eternal Son



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of God, the one who was Lord of all, who had all power in heaven and on earth. There was not a quaver of fear in his soul as to the future and as to eternity. He was as sure of heaven as he was of the present. "Henceforth, there is laid up for me a crown of righteousness, and not for me only, but also for all them that have loved his appearing". Knowing Jesus is the strength of the present and the hope of the future. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though a host should encamp against me, my heart shall not fear. Though war should rise against me, even then will I be confident."

### THAT I MAY KNOW HIM

It is probably true of every true minister of Jesus Christ and of every other one who is earnestly trying to lead a true Christian life that they feel themselves frequently, if not constantly, on the borderland of a boundless blessing to which they do not attain. We come within sight of a Canaan of rest, to the edge of a land flowing with the milk and honey, of Christian refreshing and blessedness; "A land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees, and pomegranates, a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness".

This language describes not simply a history of the long ago, but the longings of hungry souls today, of souls that have had many desert experiences and whose souls are athirst for the living water, the refreshing of the presence of the Lord. In reading our New Testament we are made aware of heights to which we have not attained, of depths which we have never sounded. Are these visions a deceptive mirage, or are they the lure of a life which we may yet attain, the call of God to an abundant life which alone can satisfy our souls? God pity the man who has not at least felt the hunger for Him which the Psalmist voiced when he said, "My soul thirsteth for God, for the living God. When shall I come and appear before God?" The soul refuses to believe that these longings are a delusion; our hearts cling to them as a prophecy; and we comfort ourselves by saying, "Hope thou in God, for I shall yet praise him, who is the help of my countenance and my God".

This same longing which David felt is echoed and reinforced by Paul when he says: "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; that I may know him and the power of his resurrection and the fellowship of his sufferings, becoming conformed unto his death if by any means I may attain unto the resurrection from the dead".

O brother of the longing spirit, the unsatisfied soul, let's keep our faces toward him. He is the help of our countenance and our God. Even Paul had to say, "Not that I have yet obtained, or am yet made perfect. But I press on, if so be that I may lay hold on that for which I also was laid hold on by Christ Jesus". In the meantime, "Whereunto we have attained, by that same rule, let us also walk".

But remember that our hope is in "Knowing Him". All our prospects for attaining in the Christian life are in this "That I may know Him". If he seems to elude us it is not that he would keep us in ignorance of him, but because the knowledge of him is beyond our comprehension. Paul prays that the Ephesians may "Know the love of Christ which passeth knowledge". Again he prays "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you a Spirit of wisdom and revelation in the knowledge of Him, having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe".

Did not God mean for these prayers recorded

by inspiration to be granted? Did he not mean for the best longings of our souls to be satisfied, to be fulfilled? Are we doomed to disappointment in our Christian life and holiest aspirations? Are the wings of faith not to be used to bring us into the upper air of his radiant love and limitless power? Is there not need now in this world for the exhibition of his mighty power in producing the highest type of Christian life and the finest forms of Christian service? Is it not possible for his power to usward to be "According to the working of the strength of his might, which he wrought in Christ when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in THIS WORLD, but also in that which is to come; and put all things under his feet, and gave him to be head over all things TO THE CHURCH, WHICH IS HIS BODY, the fullness of him that filleth all in all"? There is yet great need "That we may know Him".

### DOUBLY ATTRACTIVE

This heading refers to the Baptist Men's Conference to be held at Ridgecrest, N. C., August 20th-23rd inclusive; attendance on this meeting will provide a brief vacation in an ideal environment and at the same time furnish refreshment of a spiritual nature.

Dr. John R. Sampey is to speak each day on his Missionary Tours in Brazil. Honorable Walter F. George, U. S. Senator from Georgia, has consented to make one address; other eminent laymen will deliver brief addresses on live topics.

Conferences on Duties of Deacons; Study Classes; Stewardship of Talents, Money, etc.; Enlistment Through the District Associations; and Scriptural Finance, will be a vital feature of this meeting. Laymen selected in advance will speak briefly and considerable time will be devoted to open testimony and discussion.

A. C. Hamby will conduct a class each day in the study of Dr. Alldredge's recent book on Home Missions.

Special rates on Railroads will be available on August 19th; write R. F. Staples, Ridgecrest, N. C., for reservation in Hotel.

—J. T. Henderson,  
General Secretary.

Knoxville, Tennessee  
July 15, 1927.

### O FOR A THOUSAND LETTERS LIKE THIS!

B. D. Gray, Corresponding Secretary

"Dr. B. D. Gray,  
Atlanta, Ga.

"Dear Brother:

"Enclosed find check for \$100.00. This is over and above our local and state pledge. We find we can put this extra amount into the Lord's work and are sending it to help you meet the needs in the flood districts. We are glad we can help even this much. Wish it were many times this amount."

This brother and sister set a generous example. Will not a thousand throughout the South do likewise immediately?

Mars Hill College, twenty miles from Asheville, in a quiet village in the high, cool hills of Western North Carolina, is the place where the Steward League of Baptist Ministers is to hold a great Assembly August 2-7. Rooms free in the College Dormitories; bring sheets and blankets. Board just a dollar a day. Plenty of camping ground free too. This is to be a season of real study in New Testament Stewardship and of intercession for a Revival in our churches. Auto parties are expected from all about over the southeastern states. It is going to be a significant gathering. Write Walt N. Johnson, Secretary, Mars Hill, N. C., for reservations. Or come on without reservations.

Our information that Dr. Angel had been called to Baton Rouge seems to have been incorrect.

M. I. Wood, one of our Mississippians now in Texas, becomes pastor at Crystal City, Texas.

The church at Durant called Brother H. B. Price, who was lately pastor at Hammond, La. We are glad to have him come back home.

Dr. W. A. Jarrel died at his home in Dallas, Texas, some ten days ago. Most of his ministry was in Texas, though he was a native of Indiana.

Professor R. G. Cleverdon of the Bible Institute assisted Pastor S. R. Gordon in a meeting at Laurel St. Church, Amite, La., in which fifteen were added by baptism.

Brother L. D. Posey assisted Pastor J. A. Taylor in a meeting at Pleasant Grove Church in Lincoln County last week, in which four were received by baptism. Dr. Taylor of Brookhaven preaches to this church two Sunday afternoons in each month. Brother Posey was born a short distance from this church, and was pastor there in the beginning of his ministry.

First Baptist Church, Meridian, Mississippi, sends check for \$1,000.00 for the relief of flood stricken churches of Mississippi. Flood receipts to date total \$4,202.25. The high standard set by the First Church should inspire others to do likewise. We are far from the amount needed and the needs are on the increase.

—R. B. Gunter,  
Corresponding Secretary.

### Gifts Received Since July 2nd, 1927, For Flood Relief

Laurel West, Jones	35.50
Rev. W. G. Frances, Jackson, Miss.	8.00
Beulah, Hinds Co.	10.00
Hurricane B. Y. P. U., Kosciusko Assn.	8.12
Sardis, Panola Co.	6.00
Magees Creek, Walthall Co.	5.60
College Hill, Calhoun Co.	10.00
Damascus, Franklin Co.	11.90
Oakvale, Lawrence Co.	7.95
Jonestown W. M. S., Riverside Assn.	2.50
Corinth First, Alcorn County	239.81
Providence, Covington County	17.00
Woodville Sunday School, Franklin Co.	10.00
Hattiesburg Immanuel, Lebanon	7.00
Webb, Sunflower Co.	2.00
Coffeetown Jr. Dept., Yalobusha	3.51
Duncan, Bolivar County	19.70
Hazlehurst, Copiah County	77.93
Newton, Newton County	62.05
E. L. Middleton, Raleigh, N. C.	10.00
Ocean Springs, Jackson Co.	17.47
Texarkana, Pontotoc Co.	6.51
Received to July 2nd	2,401.99
Indianola W. M. S., Sunflower Co.	10.00
O. H. Cohea, Coffeeville, Miss.	23.00
Starkville S. S., Oktibbeha Co.	32.45
Pickens, Holmes Co.	10.00
Bethlehem, Simpson Co.	8.45
J. F. Sullivan, Mt. Olive, Miss.	5.00
Meridian 1st, Lauderdale Co.	1,000.00
S. C. Dunkelberger, Philadelphia, Pa.	4.00
Kiln, Hancock Co.	20.00
Lumberton W. M. S., Lebanon	5.50
Amory W. M. S., Monroe Co.	10.00
Picayune, Pearl River Co.	15.00
Ripley W. M. S., Tippah Co.	8.50
Ripley S. S., Tippah Co.	6.31
Ripley Y. W. A., Tippah Co.	3.50
Ripley R. A., Tippah Co.	1.00
Ripley G. A., Tippah Co.	2.00
Ripley Sunbeams, Tippah Co.	1.00
J. M. Porter, Laurel, Miss.	5.00
H. W. Carothers, Durant, Miss.	10.00
Columbus 1st W. M. S., Columbus	12.00
DeKalb B. Y. P. U., Kemper Co.	2.00
Mars Hill, Mississippi Ass'n.	27.00

4,202.25



(Continued from page 3)

Fact 9. This would strengthen the Cooperative Program. In principle a cooperative program is right. If it does not work the fault is not with the principle but with the method. Thousands of loyal Baptists think that the Hospital is properly a local or state object. They fail to see an analogy between the Foreign Mission Board spending \$40,000 to establish a hospital in the heathen Province of Kwangsi, China, where there are only 1 bed for every 1,000,000 people and the Southern Baptist Convention spending \$2,000,000 to establish a hospital in the Southern city of New Orleans. They would be astounded were the Foreign Mission Board to undertake to spend \$2,000,000 on a hospital, even though it were located in a heathen city larger than New Orleans and without any other hospital facilities. These same brethren would contribute liberally to pay the indebtedness of the New Orleans Hospital with the stipulation that the Convention would discharge its financial obligations and take the Hospital out of Southwide objects.

Fact 10. These views are not advocated in a spirit of antagonism but of sympathy and loyalty. It is firmly believed that they are constructive. Though some brethren see no occasion for alarm, others are frankly uneasy over the financial situation in our Southern Zion. The "whoop 'em up" policy appeals to the latter like whistling to keep up courage, like fiddling while Rome burns. They see the Home Mission Board receipts fall from \$518,522 to \$591,061 in five years. They see that Board's funds for operating all departments reduced to a prospective \$397,800.60. The Board is unable to go to the relief of the New Mexico Baptists who are struggling against odds in the one remaining frontier field of the Convention—a field where we should send relief and reinforcement. They see the Cooperative receipts of the Foreign Mission Board decrease and the designated gifts increase until they amount to over one-third of the Board's receipts. They are convinced that there are too many objects in the Southwide financial budget; that it does not merit the contributions of the constituency, that the Convention is going deeper in debt each year, that the Mission Boards are suffering irreparably; they see that this occurs though they have supported the Program without reserve and endeavored to induce all to do so, and they know that there must be an adjustment. They would see curative and preventive methods adopted before it is too late. The patient is sicker than some think.

The Louisville Convention adopted some constructive measures. However, no one should be deceived by the thought that this will cure our ills. For one thing, the budget as adopted will not support the work on the present basis. For another thing, the expenses of the new Executive Committee will not likely be less than were the expenses of the Cooperative Commission, nor will it likely succeed better in raising funds. Hence, we may be prepared for as serious a financial condition at Chattanooga as we had at Louisville. At least one man thinks it will be far more serious. He sees no other way out than by the elimination of objects that are not of Southwide appeal, and by a sacrificial effort on the part of denominational representatives, pastors, laymen and women to pay the Convention's debts and to foster the historic causes of the Convention.

The following have sent us subscriptions since July 1st:

Mrs. Clarence Pitts, Cor. Sec. W. M. U. 1st Baptist Ch., Columbus, Miss.  
Mrs. L. L. Davis, Roxie W. M. U., Roxie, Miss.  
Mrs. Lillie Lippencott, Scobey, Miss., W. M. U.  
Rev. W. A. Greene, Meadville, Miss.  
Rev. J. P. Holcomb, Estabatchie, Miss.  
Mrs. N. A. Bass, Hazlehurst, Miss.  
Mrs. R. A. Hawkins, Okolona, Miss.  
Mrs. Lee Merritt, New Albany, Miss.

We appreciate this cooperation and hope that others will help us during the summer months.

## DOCTOR McDANIEL'S "FACTS"

By Louis J. Bristow, Secretary of the Hospital Commission

Dr. George W. McDaniel has sent to the denominational press an article on "Some Facts and Their Relation to the Hospital Commission." The former president of the Convention seems to have "fired" a series of "blanks".

The criticism contained in Fact 1 that Dr. F. S. Groner's name is printed in the minutes as "chairman" while he signs the reports as "president" is puerile. Reference to the body of the minutes will show that the Convention does not designate Dr. Groner as "chairman", but the Convention secretary does so in his table of names; while the charter of the Hospital Commission, drawn in conformity with the law of Louisiana, provides that the presiding officer be designated as "president".

Fact 2 is uncontroverted and well known.

Fact 3 is true as far as it goes; but it would be well for the Convention to know exactly what the liability of the Home Board is in this matter. When the Convention at Kansas City sought to fix the liability of the Home Board at a quarter of a million dollars, it did not consider the then existing contract made by the Home Board with a Louisiana corporation, and the Convention could not by its mere fiat abrogate or change that contract with impunity.

Fact 4 states only one side of the controversy with the Home Board. It is hardly just to ask judgment upon an ex-parte presentation. It is an elemental principle of justice that an accused has a right to meet his accuser. Dr. McDaniel's one-sided presentation of this "Fact" will probably evoke no approval.

5. Many brethren understood Dr. McDaniel's Louisville address to advocate disposing of the New Orleans hospital, and some newspaper reports said so plainly, as in the Baptist Courier this week. A prominent Louisiana pastor said publicly to his congregation that Dr. McDaniel had advocated "selling or giving away" the hospital. There has been no "man of straw" set up by those who have opposed such an idea.

6. If the Convention will pay the present debts of the hospital and agree to fulfill the commitments of the Home Board relative to the hospital, probably there will be no reason for continuing the Hospital Commission in the cooperative program. The hospital is a revenue producer and probably will continue to be, just as the Sunday School Board is. Will Dr. McDaniel suggest a method of paying the debts apart from the Cooperative Program?

Fact 7 suggests nothing. All we ask is the fulfillment of commitments transferred from the Home Board to the Hospital Commission. If there is some way to do this apart from the Cooperative Program, let us have it.

Fact 8 presents no semblance of an argument against the Hospital Commission. I deem it unfortunate that the former President of the Convention presents in this discussion a statement of the huge annual deficits of the Bible Institute and thereby, by implication at least, creates the impression that the hospital also is losing money. I regard it as unfortunate because it inevitably sets the two institutions in contrast—a condition I deplore. As a matter of fact, the hospital is making money. It made more than \$21,000 its first year.

Fact 9, only serves to emphasize what I have already said: Pay the debts and provide for fulfilling the contract made by the Home Board and transferred by the Convention to the Hospital Commission. Until that is done the Hospital Commission properly belongs to the Southwide Program.

Fact 10 is a general statement to which we can all subscribe in principle. It has no more bearing upon the Hospital Commission than upon any other Board or Institution of the Convention.

As I view it, the continuance or discontinuance of the Hospital Commission is of small conse-

quence. The Commission did not bring itself into being, nor did it make the primary contracts which it is trying to carry out. To abolish the Commission would neither cancel nor fulfill these contracts. The burden would revert to the Home Mission Board, unless the Convention should provide that some other agency bear it. Let it be plainly understood that the Home Board has not fulfilled its contractual obligations in this matter save as the Hospital Commission is fulfilling them as the agent of that Board. I say in all candor that friends of the Home Board should proceed with caution here.

—Louis J. Bristow.

## HERO WORSHIP

The air is charged and sur-charged with an avalanche of "hero worship". The headlines of every newspaper are nothing in the world but an array of deeds accomplished by the hand of a popular man. Human nature is bent that way. Our histories unfortunately are nothing but the paeon-songs of an author for men who have made our nations. Facts are sometimes clothed with these garments of praise. Idols are placed in an outstanding position, when they have done only those things that duty requires. Delving into the pages of volumes written apart from the histories placed in our schools, we find that a great many of our heroes labored from a selfish standpoint. Let that be as it may. We are "hero-worshippers"!

There are heroes whose names will never grace the pages of secular history, but whose lives and deeds have been a benediction to the world. The name of Paul the Apostle was never flaunted to the world on the wings of the Associated Press or radio, but to me he stands at the head of all the crowned victors the human race has ever known. Outside of the Master himself, I know of no single character who has written his name in the hearts of mankind as he has! Persecution, trials, mistakes, failures, disappointments, heart-aches and prison walls were but the ashes from which his great epistles arose Phoenix like to give courage and inspiration to the world. His record and life stand for themselves. We still hear his wondrous works thundering down the corridors of time. I wonder if Christian people who join the mad throng of the hero-worshippers today ever stop to think of the uncrowned heroes that shine in the Word of God? Do they never appeal to you as such? God forbid that we should ever worship them as men, but may we worship Him whom they represented! Their ruby lips may never drink from the golden chalice of human praise, but from the Occident to the Orient; from the Arctic to the Ant-arctic, human civilization nestling in the foothills of God's great creation will lift its hands to Almighty God and thank him for the sacrificial lives of such men as the Apostle Paul.

—John W. Sproles.

The Commercial Appeal says there is more railroad construction under way in Mississippi than in any other state.

Pastor R. Q. Leavell and Singer E. L. Wolslagel held a meeting at Rowlands Camp near Picayune, in which 57 were added to the church, thirty of them by baptism.

It is reported that earthquakes in Palestine have injured the Church of the Holy Sepulcher in Jerusalem and that 20 people were killed and 250 injured in Nablous, on the Sea of Galilee.

Dr. Pitt of the Religious Herald after reading the statement in The Baptist Record that in Mississippi the Constitution forbids the willing of any property to a religious institution raises the question whether Mississippians understand the doctrine of religious liberty. A very pertinent question certainly as to the matter under discussion.



## THE RECORD RUSTLER ON THE COAST

Some weeks ago I asked Bro. Lightsey to come to Handsboro and Ocean Springs and "put on the Record", as he says. He preached at Handsboro first Sunday in July and at Ocean Springs the following Sunday. "Little Henry (Ford)" and I rolled him around and he did the rest. Handsboro and Ocean Springs are now on the Record map, the Ocean Springs brethren putting it into their budget—and this pastor is glad. If the pastor can't preach the Record can. As Dr. J. B. Gambrell used to say, "Things are getting better".

Bro. Lightsey spent part of the intervening days working Gulfport. To my mind, his success is due to four things: First, he believes in every inch of the Record—that it is as sound in principle and as fervent in spirit as any gospel sermon; second, that it is the sine qua non—absolutely indispensable—to our denominational work; third, he definitely asks the Lord's guidance and blessings at every turn, and expects his prayer to be answered; fourth, he gets out and asks the people to subscribe and expects them to do it—and they mostly do. He is doing a very necessary and fruitful work. He was still weak from sickness when he reached the Coast, but he is very prudent and careful and was feeling fine when he left yesterday for the interior.

Blessings on him and the Record.

—W. C. Hamil.

Handsboro, July 11.

## SECRETARY ELECT OF THE EDUCATION BOARD

Wm. H. Smith, President

The Education Board of the Southern Baptist Convention takes great pleasure in announcing to the brotherhood the election of a Corresponding Secretary to succeed Dr. J. W. Cammack, who has resigned to accept the presidency of Averett College at Danville, Virginia.

The election occurred at the Annual Meeting of the Board in Ridgecrest, North Carolina, July 5th and 6th. The meeting was largely attended by the members both local and from the States. Nearly all of the States were represented. The choice fell upon Dr. Rufus W. Weaver, President of Mercer University. The election was unanimous and enthusiastic. It was felt not only by all the members of the Board but by many of the leaders of denominational education in the South that Dr. Weaver was preeminently the man for the work of the Education Board at this time.

Dr. Weaver's personality, training and experience all fit him in a peculiar way and in a high degree for this position. He was for many years a very successful pastor in prominent churches. He was for several years Secretary of the Education Board in the State of Tennessee, and has been for a number of years unusually successful as the President of Mercer University. He has always been deeply interested in and a close student of Christian and denominational education. He was one of the originators, and for the years of its existence, a member of the Education Commission out of whose work the Education Board was developed. He has intimate knowledge of the field and the forces of denominational education in the South. Because of these things the Board is glad to announce his election and to express its hopes of his acceptance of the work.

The Baptist Ministers' Alliance of Kansas City passed resolutions expressing the highest estimation of and appreciation for the service of Jacob Gartenhaus, the Home Board Evangelist to Jews, who recently conducted a campaign in the First Church of that city. Wonder why more of our people do not have this worthy servant of God in their churches? Are we afraid he will stir up something?

## Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## THE ACID TEST OF STEWARDSHIP IS QUESTIONED

How can obedience be the acid test of Stewardship, since "Christ is the end of the law", Rom. 10:4, and since "Ye are not under law, but under grace", Rom. 6:14?

## ANSWER:

Christ is the end of the ceremonial law, which has to do with sacrifices, circumcision, atonement for sins, etc., but is Christ the end of the moral law? Is Christ the end of the Ten Commandments? No, Christ put a spiritual interpretation on each of the Ten Commandments and taught that since he has come we are to live not only to the letter but also up to the spirit of the Ten Commandments. We are no longer under law as a system of salvation, but we are now under grace. "We are saved by grace." Being saved by grace, we are expected to live purer lives and to do more than the Jews did under law.

\* \* \*

## THE TEN COMMANDMENTS AS TAUGHT BY CHRIST

I. "And he said unto him, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment". (Matt. 22:37-38.)

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me". (Matt. 10:37.)

II. "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve". (Matt. 4:10.)

III. "But I say unto you, swear not at all, neither by the heaven, for it is the throne of God, nor by the earth, for it is the footstool of his feet, nor by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, for thou canst not make one hair white or black; but let your speech be yea, yea, nay, nay, and whatsoever is more than these is of the evil one". (Matt. 5:34-37.)

IV. "The ruler of the synagogue being moved with indignation because Jesus had healed on the Sabbath answered and said to the multitude, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the day of the Sabbath. But the Lord answered, Ye hypocrites, does not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to water? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from the bond on the day of the Sabbath?" (Luke 13:14-16.)

V. "Children, obey your parents in the Lord, for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth". (Eph. 6:1-3.)

VI. "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that everyone who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire". (Matt. 5:21-22.)

VII. "Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you,

that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart". (Matt. 5:27-28.)

VIII. "Let him that stole steal no more; but rather let him labor, working with his hands the things that are good, that he may have whereof to give to him that hath need". (Eph. 4:28.)

IX. "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemy, and pray for them that persecute you;—for if ye love them that love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do ye more than others? Do not even the Gentiles the same". (Matt. 5:43-47.)

X. "Be not, therefore, anxious saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek;— But seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you". (Matt. 6:31-33.)

XI. "A new commandment I give unto you, that you love one another: even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if you have love one to another". (John 13:34-35.)

From the foregoing scriptures it is very evident that we cannot be obedient children of God while violating any one of the Ten Commandments. It is also evident that it is impossible for anyone to live without violating one or more of the Commandments unless the grace of God enables him to keep them. "Love is the fulfillment of the law". If a man loves God more than he does everything else, he will not worship anything else; he will not take His name in vain, nor will he desecrate His day. But, if he loves other things more than he loves God, he will find it difficult to worship God. He may think lightly of using God's name in vain, and will very likely use God's day in which to satisfy his own selfish desires. A man's obedience is the acid test of his love, and, therefore, of his stewardship. "Hereby we know that we know Him if we keep His commandments". (I John 2:3.)

\* \* \*

Dr. J. T. Henderson, Secretary of the Laymen's Work, will conduct the Stewardship Conferences each day during the Mississippi Baptist Assembly, Gulfport, Miss., Aug. 6-12. Be sure to attend these conferences.

## TITHING!

- I. We are taught to tithe.
  1. Before the law. (Gen. 14:20.)
  2. Under the law. (Lev. 27:30-32.)
  3. After the law. (Matt. 23:23.)
- II. Rewards for tithing.
  1. A challenge and a promise. (Mal. 3:10-11.)
  2. Great blessings promised. (Acts 20:35.)
  3. A bountiful harvest assured. (II Cor. 9:6.)
- III. Rebukes are not tithing.
  1. If we do not pay 10% of our income, God will take from us 20% of our income. (Lev. 27:31.)
  2. God will pronounce a curse upon us and upon our possessions. (Mal. 3:8-9.)
  3. A poor harvest will surely come. (II Cor. 9:6.)

New Mexico Baptists led all the states in the Southern Baptist Convention in number of baptisms in proportion to membership, and were fifth in the list of per capita givers.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton  
 MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson  
 MRS. R. A. BUNNARD, *1st Vice-President*, Madison  
 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton  
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw  
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 MRS. E. R. SIMMONS, *4th Vice-President*, Meridian  
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 MRS. E. N. PACK, *5th Vice-President*, Hattiesburg  
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg  
 MRS. L. E. TOLER, *6th Vice-President*, Gloster  
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

## OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VIRDEN, *1st District*, Canton  
 MRS. C. LONGEST, *3rd District*, University  
 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point  
 MRS. W. J. PACK, *5th District*, Laurel  
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

### Fourth District Meeting

The Fourth District Meeting convened in West Point June 14th and 15th. Mrs. E. R. Simmons, Vice President, called the Meeting to order at eight P. M. and a fine program was carried out. Pastor E. Y. Wright of the hostess church led the devotion. Mrs. J. R. Brinker welcomed the guests; and Mrs. C. M. Wright of Meridian responded. The principal address of the evening was given by Mrs. Carter Wright of Alabama, using as her theme: "God's Co-Operative Program".

The morning session opened by repeating the Watchword in unison. Devotional was led by Mrs. T. B. Miller, President of West Point W. M. U.

Roll call of Superintendents showed five Superintendents present and six counties represented.

"The Unregistered Steward" was the theme of the message brought by the District Stewardship Leader, Mrs. J. P. Styles. "The Mission Study Class That Helped to Enlist a Woman" was discussed by Mrs. Wirt Carpenter, District Mission Study Leader. Both messages were fine and furnished much food for thought.

After a business session Mrs. Carter Wright brought her soul stirring Message on the Ruby Anniversary. Prayer led by Mrs. E. F. Wright immediately followed. Miss Mamye Slaughter closed the morning hour with a Consecration Service.

The afternoon session proved as helpful and as inspiring as the first two sessions. Mrs. L. L. Patterson, District Personal Service Leader, brought us lessons from "The Woman Who Was Hand Picked." Miss Mamye Slaughter made clearer to us the meaning of our Watchword, "The Master is come and calleth for thee".

After hearing reports from Committees, election of officers and other business, the meeting closed with prayer led by Mrs. Carter Wright.

(Excerpts from Minutes of Secretary, Mrs. S. A. Scott.)

### Wanted

A copy of the Minutes of our State W. M. U. Meeting held in Vicksburg in 1920 is wanted in this office. Can some Sister kindly supply us?

We would be pleased to have a copy of 1923 also.

If you can supply us with these your Secretary will be grateful.

### Year Books

Copies of the YEAR Book and of the Reports and Addresses given at the W. M. U. Convention in Louisville have been mailed to each Society, each Circle Leader and each Auxiliary Leader in the State. Please watch for the package. It is most important; and in addition is expensive. Each package cost us six cents. Let us see that not one is lost. But if you fail to receive yours please notify us. No matter what the cost you cannot afford to do without this package.

Another ship went along with each Year Book. It comes from our Miss Mallory; and here is what it says:

### As a Reminder

If this W. M. U. Year Book is given to you as

president of a Woman's Missionary Society or as chairman of a circle or leader of the Y. W. A., G. A., R. A. or Sunbeam Band, please use it to the limit of its worth in promoting such work. Try to get others in your organization to study it also.

If before May, 1928, you should give up your office, please pass this W. M. U. Year Book on to your successor. It is highly important that you do so, for the continuous use of it throughout this S. B. C. year is essential to the guidance and growth of your organization, whether for women or young people. Thank you most cordially!

### Intercessory League of Shut-ins

There is nothing very inspiring about idle hands and suspended activities, is there? Adjustment to radical changes is not attained in a day or in a succession of days for that matter. To be ministered to instead of ministering is a new experience. However loving and tender the care of others, there is the yearning to be able to help one's self in life's daily routine—but sometimes even that privilege is denied.

Most of all one misses the "harness of service" so willingly worn; and the scars left by wearing it in the Master's Kingdom work are considered but small evidences of one's love for Him who wore the thorn-crown and bore the cross for us. Dear sisters, you are not out of service. "Lend me your ears" just for a moment, please.

Our Woman's Missionary Union of the South, in session at Louisville, Ky., in May, adopted some wonderful plans to celebrate the Union's Ruby Anniversary in 1928. Mrs. Carter Wright of Roanoke, Ala., a woman of ability, consecration and vision, was elected general chairman general for the South. Each state has its chairman and from these sources, from W. M. U. headquarters of each state and from general headquarters at Birmingham, Ala., these plans are being rapidly put before the organizations of the W. M. U. family, and very soon everything will be in "ship-shape" for the greatest campaign in the Union's history. The three great objectives are:

- (1) Forty thousand new members in existing organizations by close of 1928.
- (2) Forty per cent increase in number of W. M. U. organizations by close of 1928.
- (3) Four million dollars financial goal for 1928.

The W. M. U. has faced and conquered in some trying crises in the past and in all struggles for victory has carried in the van, along with the "Blood-bought Banner", the "Banner of Prayer". Ambitious hopes, yea everything within the range of possible attainment, have been labeled "impossible without importunate prayer".

Realizing the necessity of united prayer at this time, the leaders in this campaign are seeking to put in the front ranks of petitioners a most cherished asset, viz: their noble shut-in. Each state is asked to have a leader for the "Intercessory League of Shut-ins". Your state leader will be seeking you, for this "Advance guard" in the line of praying Baptist women. We need your daily prayers for the workers as they bear the Ruby Anniversary plans over the

Southland—and for victory.

The ruby is the emblem of sacrifice—and the Ruby Anniversary calls for the sacrificial spirit in the hearts and lives of all—both young and old. The great blood drops in Gethsemane and on Calvary were priceless rubies poured out for our redemption. As we think of the "sacrificial gift" of our Father and our Saviour's willingness to conform to the humiliating requirements of the price of redemption, we get a vision of the value of the soul and to what depths sin caused us to fall. We long to show our love for Him, "who first loved us": hence the Spirit's promptings bid us give Him our best in prayers—and gifts of self, time, talents, means.

There must be a peculiar tenderness in the love of the Heavenly Father for His shut-in children. Many of you labored long in W. M. U. ranks and in local church work, so willingly; until the tension became too great and for awhile, at least, you have had to "come aside and rest awhile". While thus resting, lift your hearts in daily prayer to our God for the consummation of all our great plans. God's eternal peace be yours! We are thinking of you, loving you and depending on you.

Pray in the early morning,  
 Pray at the noon-hour bright,  
 Pray in the deepening twilight,  
 Pray in the dark hours of night.

Some hour of the twenty-four will suit you best. It is with you to decide upon the time, but please pray daily.—Mrs. A. F. Burnley, Tenn.

### Intercessory League of Shut-ins

On this Page today we are bringing you a message from Mrs. A. F. Burnley, of Tennessee. She is one of God's Shut-ins. She knows whereof she speaks when she sends this message forth from her quiet room—and from her heart.

Mississippi is peculiarly blessed in having for her Leader of this "Intercessory League" our deeply consecrated Mrs. H. M. King of Jackson. As you read Mrs. Burnley's message you will doubtless remember some Shut-in soul that will be made happier by having such a great part in the Ruby Anniversary; indeed we may say the greatest part of all; for whatever comes to us is coming through prayer. Write Mrs. King, and send the name of this friend. Tell her about local conditions concerning this Shut-in. If you are at present a Shut-in, send your own name. Your close heart touch with Dear Mrs. King will prove sweet and helpful.

Mrs. King will herself have a message on this Page for you shortly. Let us as a State see to it that our Intercessory League embraces all our members who should be members.

Ten were added to the church at Harpersville in a meeting in which Brother Bryan Simmons assisted Pastor W. L. Meadows. The meeting was good from the beginning, as the pastor has the situation well in hand. There were five prayer meetings daily, by the Junior, Intermediate and Senior Unions, by the men and by the women. Brother Simmons preached on women's dress and the ladies gave him a suit of clothes. The men crowned him with a new hat.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Vacation Etiquette

A safe rule to follow under any and every circumstance which will occur during your vacation is to be found in 1 Cor. 10:31: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

A few things to guide you:

Never insist on a friend's disobeying the wishes of parents or guardians.

Be courteous to older people, considerate of their welfare and helpful at all times.

Find time to talk with Jesus, however heavy be your day with social duties.

Bear your full share of the camp duties, the household responsibilities, the outside activities to be carried on. This is true refinement—and the test of sincere friendship.

Remember the Golden Rule—and live by it each moment of the day.—The B. Y. P. U. Magazine.

### Are You Looking for Help?

Many of our B. Y. P. U.'s are looking for help and do not know where to find it. To those of you who really want help we have these suggestions:

1. Study the B. Y. P. U. Magazine carefully each month and follow the suggestions given there. You will find wonderful helps for various phases of the work, especially for the Bible Readers Leader, the Crayonist, the Social Committee, the Director for the closing period or as we speak of it "The General Assembly", and the leaders of the Junior and Intermediate unions.

2. We have free tracts for Juniors, Intermediates and Seniors, a tract for each officer. We are glad to send them upon request.

3. Attend all conventions, conferences, etc., and especially at this time do we suggest the

#### Baptist Assembly

meeting on the coast Aug. 6-13. Did you get a program? If not write for one. Study the poster that is hanging in your church. If it isn't there inquire of the pastor or S. S. Superintendent or B. Y. P. U. Director, and find out where the poster that was sent to your church is.

4. Write us your problems and we will be glad to help you in some other way if we can. We are yours to serve,

—B. Y. P. D. Department.

### Bible Readers Certificate Awarded

Here is another Two Year Bible Readers Certificate sent out and we take pleasure in announcing that Miss Nell Quinn of Pascagoula is receiving this award for faithfully keeping up her Bible readings for the past two years.

### Waynesboro in Training School

The B. Y. P. U.'s of Waynesboro have been enjoying a fine Study Course conducted by Miss Madge Flournoy. Miss Flournoy is working her way through school and this summer is selling Bibles in South Mississippi.

She loves B. Y. P. U. work and every chance she gets she puts in some extra FREE time in that way. While in Waynesboro the opportunity came to conduct a study course, so after selling Bibles all day she gives the nights to the young people in their study. The Lord be praised for folks like that, and His blessing is on her work. The Waynesboro church is happy in having her with them for the week.

We have a new Associational B. Y. P. U. Tract. If you want one drop us a card.

### Carthage Organizes

When you once get the B. Y. P. U. Spirit, IT GETS YOU. Here it is demonstrated. Mrs. Claude Morgan went to Carthage to teach school this summer and about the first thing she saw was the need of a B. Y. P. U., so about the second thing she did was to organize a good Senior B. Y. P. U. Miss Edna Wallace was elected President, and with Mrs. Morgan as one of the Group Captains we are going to hear from this new B. Y. P. U. and we are expecting an A-1 report the very first quarter of their existence. They start right off by studying the Manual, so every officer will know just what he is supposed to do and how best to do it.

### Eighty Weeks of Work

Isn't it fine, more than eighty young people in our colleges pledged themselves to do a week's work this summer for B. Y. P. U., either to organize a B. Y. P. U. and coach them in putting on several programs, to teach one of the B. Y. P. U. Study Course Books, or in some way give a week to promote the work in the state. These young people can do this work much easier if their pastors will help them find a place to work. They will do the work but it may be embarrassing for them to have to ask a church to let them help them, so let's help them out, pastors.

### B. Y. P. U. Training Classes

The Shubuta Baptist Church has recently had two fine training classes for their young people, taught by Miss Cecelia Durscherl. The Senior class was composed of the following members: E. L. Martin, H. D. Wilson, Mrs. H. D. Wilson, Mrs. Effie Atwell, Mrs. W. C. White, Misses Annie Laurie Phillips, Mary Dabbs, Ione Spinks, Virginia Martin, Jessie Lee Holleman, Lucy

Maurine Wilson, Mary Earl Nettles, Elizabeth Atwell. The Junior class had the larger number, as follows: Mary Wilson, Ruth Nettles, Martha Florence Patton, Mary Ruth White, Elizabeth White, Caroline Weems, Mark Weems, Lawrence Bounds, Fred Bounds, Norman Shirley, Joel Wilson, Willis Earl Dabbs, Mabel Hudson, B. F. Sullivan. The closing hour of the class meeting was turned into a social occasion, during which conversation and delightful refreshments were intermingled.

—W. H. Patton.

The Beaumont Junior B. Y. P. U. had their social for July on last Friday night. We played all kinds of games and had a jolly good time. We invited some visitors and had a watermelon cutting after the games. And at the last the social committee served ice cream. The Juniors all went home happy and reported having had a good time. We hope to have another one soon.

—Grace Pipkin, Cor. Sec.

### Beaumont Intermediates

We are very sorry that our Treasurer, Edna Earl Daniels, is sick. She was rushed to the hospital yesterday and operated on for appendicitis. We hope for her a speedy recovery.

We have just had a social. It was a watermelon cutting, and was held

at the Corresponding Secretary's home. We played lots of games and had a great time.—Frances Rogers, Int. Cor. Secty.

### Union Junior B. Y. P. U.

The Junior B. Y. P. U. met at the Baptist Church, Union, Miss., at seven-thirty to elect officers for the quarter. The officers elected are as follows:

President, Geo. Edward Haynes; Vice-President, Jack Smith; Secretary and Treasurer, Geo. Irvin McLeMore; Pianist, Pearl Cooper; Chorister, Doris Evans; Group Captain, Group One, Arlene White; Lieutenant, Group One, Margaret McAdory; Group Captain, Group Two, Thomas Burley Gallaspy; Lieutenant, Group Two, Anderson Haynes.

The committees elected are as follows:

Program Committee: President, George Haynes, Chairman, Arlene White, Thomas Burley Gallaspy. Membership Committee: Vice-President, Jack Smith, Chairman Bessie Lou Mercer, Juanita Cooper, Glen White, Elene White. Social Committee: Mattie Beatrice Buntyn, Chairman, Riley Isom Cleveland, Beatrice Mercer, Estelle Ellis, Hailey James.

As some of our members did not attend regularly, we dropped two of our groups for a time.—Secretary,

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His conquest points the way to victory. A sensible and worthy tribute to a great man. Every lover of great men will want this book. It gripped me immediately and I read it one sitting.

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Excels in simplicity of treatment, beauty of expression, soundness, reverence. Variety of subjects and elegance of literary expression add charm. Thought and emotion inextricably blended.

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### WHY PLEAD FOR OUR DENOMINATIONAL LITERATURE?

In the first place, I know of no better investment in reading material. Each issue brings a message of light and truth to the reader.

When compared with the cost of other literature, it is very inexpensive.

The combined cost of "The Baptist Record", "Home and Foreign Fields", "Royal Service" and "World Comrades" is only about one-half the cost of some of the daily papers, yet you say we must have our daily paper if we are informed as to current events and are able to discuss intelligently the topics of the day. That's true; it is important that we have this much needed information so as to be able to keep abreast of the times and vote wisely on matters of state and otherwise. But it is much more important that we have our state denominational paper and other Baptist literature. They keep us well informed as to what our denomination, as a whole, is doing in trying to carry out our Lord's Great Commission.

In fact, "The Baptist Record" boosts every phase of our work fifty-two weeks in the year. It greatly strengthens the ties of fellowship with our co-workers and helps us to be more efficient laborers in our Lord's vineyard; it tells us of the great work that our Hospitals are doing for the relief of suffering humanity, not only for those who are able to pay, but for the penniless. It tells us of the noble work that is being done in our orphanage in caring for and training our fatherless and motherless boys and girls for efficient work in the Master's service. It tells us what is being done for our aged ministers; for our colleges and of the progress that is being made in Christian Education. Our "Budget Department" and "The Family and Home", prepared by Brother Hodge and Mrs. Gunter, are veritable storehouses of moral beauty and grandeur, each containing much thought that is food for the soul. Our W. M. U. page, edited by our own Miss Lackey, is within itself a treasure-house of good things. From this page, we glean much of what our missionaries are doing, of their trials and disappointments as well as of their joys and progress.

We not only need a Southwide, but a world-wide view of the tasks that confront us as a denomination. This we get from "Home and Foreign Fields". We must have this information if we hope to be able to vote wisely in our State and Southern Baptist Conventions.

Each month "Royal Service" brings our programs for our W. M. U. and Y. W. A.'s, giving us rich gems of thought as well as much needed information concerning each phase of our work, showing us the great opportunity that awaits S. B. The Bible Study prepared by Mrs. Pollard alone is richly worth the price we pay for "Royal Service".

No study is more important than the study of the Bible and of the truths which it teaches. It contains

the Word of God first spoken, then written; the study of it is not only the very foundation of interest, order, reverence, and Godly profit, it is the guardian of the religious life in the home and the salvation of the individual and state.

The calendar of prayer brings us in closer touch with our missionaries and their work.

We cannot all teach or cross the ocean, but we can pray for men of every tribe and nation and thus show to them our hearts' devotion by strengthening and encouraging our missionaries with our prayers; for they are wings wherewith the soul flies to heaven.

"World Comrades" brings the program for the R. A.'s, G. A.'s and Sunbeams. Each one full of jewels of truth and beauty which give us the needed information to train our boys and girls for more efficient work for the Master.

Can we, as Southern Baptists, afford to be without our denomination periodicals? They are to us "The Acts"—in a way, as was the "Book of Acts" in the days of the apostles. They tell us of the struggles of and trials of our missionaries as well truth and error, of the hardships as of their joys and successes. They bear to us the messages of our "Mission Boards", "Colleges" and "Seminaries", and keep us informed as to their work. They warn us against false prophets and teachers. They enlighten and help us to better understand our own peculiar Baptist doctrine which furnishes our reason for our separate existence as a denomination as Christians, which would fade away, to a degree, and the Baptist contribution which is saving Christianity, as a whole, from many corrupting influences would be largely curtailed, if not destroyed, if these modern epistles of interpretation were not constantly falling into the hands of those who have wandered from the path of orthodoxy.

If we fail to take "The Baptist Record" and our other denominational periodicals we miss some of the richest treasures of religious literature. They represent the faith, love, loyalty and sacrifice of our Baptist heroes and heroines. They tell us of the manifold blessings of God, of His power, mercy and love, and of the progress Baptists have made, and are making, in carrying out Christ's Great Commission to us, at the same time showing us our wonderful opportunity to serve Christ and a lost world.

—Mrs. J. E. Watts.

### AN OLD PREACHER

By Louis J. Bristow, Superintendent

A letter from Secretary C. M. Brittain of Florida said the old man had been a faithful pastor of country churches in Florida for nearly a generation; that he had done a great work for the cause. He had been sick a long time, and doctors said only a difficult and serious surgical operation would save his life. Was there a surgeon in New Orleans skilled in that particular type of surgery? And would the Southern Baptist Hospital admit him as a free

patient? For the old preacher had never received much salary, and had not saved anything. A neighboring pastor also wrote, promising to provide the cost of railway fare for the patient.

So the old preacher came to the Baptist Hospital in New Orleans. Competent surgeons, internes, and nurses gave him attention. For many weeks his life hung by a thread. His wife was with him, but in her anxiety and nervousness, she was almost as much a care as the patient. Finally, the patient began to amend, and was able to sit up. He was very grateful for what had been done, and said he felt better than in several years. After other weeks of convalescence, the preacher and his wife went back to their home in Florida. He writes the most beautiful letters expressing his gratitude. He is again preaching the Gospel of Grace.

This is just another of the many cases of healing humanity's hurt by Southern Baptists through their hospital in New Orleans.

—Louis J. Bristow.

### WINONA

We closed a ten day revival with the First Baptist Church, Winona,

June 1st. Brother L. G. Gates of Laurel did the preaching, and W. P. Sides of Ackerman led the song services.

Dr. Gates is a likeable character and one of God's anointed. He brings a clear, plain, positive message. Our people greatly enjoyed his sermons and were uplifted by them.

Brother Sides is a splendid young man, and an excellent song leader. He has been with us in three successive meetings. I feel that any church would do well to secure these men for a revival meeting.

We had ten additions to the church, nine by letter and one by baptism. The pastor has followed up the meeting with evangelistic messages and there have been six additions to the church, one by baptism and five by letter.

These men will lead you in the kind of revival that lives after they are gone.

—V. E. Boston, Pastor.

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## How to get bigger Church attendance

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Churches a Specialty  
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March 19, 1925.

Mr. L. F. Kent,  
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Dear Sir:

I am writing to express my appreciation of the improvements which you have made in your heating and ventilating system. I had the privilege of inspecting the heating plant which you are installing in the Kirkwood Baptist Church, your city, for which I furnished the plans and was very much pleased with same. Your system of heating and ventilating is fine for churches and I will take pleasure in specifying or recommending this kind of work.

Trusting that you will call on me at any time that I can be of service to you, I am,

Very truly yours,  
(Signed)

J. E. Greene.

Is it true that you are actually keeping members away from your church because it is not comfortable?

How can you expect full attendance in winter in a cold uncomfortable church? How can you expect a large congregation during the summer months in a hot stuffy church? Many churches all over the South are taking advantage of the wonderful heating and cooling qualities of the Moncrief Heating and Cooling System and installing it in the oldest of church buildings. It not only keeps the church warm and comfortable in winter but keeps it cool and comfortable on the hottest days of summer.

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## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

### "Thy Word Have I Hid In My Heart"

134. Walk worthy of God, who has called you unto His Kingdom and glory. I Thess. 2:12.
135. Whether we wake or sleep, we should live together with Him. I Thess. 5:10.
136. Where your treasure is, there will your heart be also. Luke 12:34.
137. Whosoever shall confess me before men, him shall the son of man confess before the angels of God. Luke 12:8.
138. Watch ye and pray, lest ye enter into temptation. Mark 14:38.
139. Wherefore, by their fruits ye shall know them. Matt. 6:21.
140. Ye shall be my witnesses. Acts 1:8.

### Smiles

A smile is quite a funny thing;  
It wrinkles up your face,  
And when it's gone you never find  
Its secret hiding place.  
But far more wonderful it is  
To see what smiles can do;  
You smile at one, he smiles at you,  
And so one smile makes two.  
He smiles at someone, since you  
smiled,  
And then that one smiles back,  
And that one smiles until in truth,  
You fail in keeping track.  
And since a smile can do great good  
By cheering hearts of care,  
Let's smile and smile, and not forget  
That smiles go everywhere.

### The Slow Club

If a young man is sober, honest, upright, industrious, fears God and practices the "Golden Rule" on his neighbor, goes to see a lovely girl and makes love to her, as youth has done in all times and climes, marries her and buys him a little cottage home and lives wisely that he may pay for it, he gets no publicity. That is not news. That is the usual. It is the misguided young people, who commit crimes for a thrill and do shocking things to make the world sit up and take notice, that gets into the news spaces.

And when we've read about a half a dozen of these in so many days or weeks, we come to the conclusion that nearly everybody is "running wild". These young folks haven't yet learned that you don't have to go to a spectacular place and get there in a spectacular manner and do spectacular things to get a thrill; that you don't have to go to a forbidden place and do forbidden things to have an adventure. They will never know real romance and thrill and adventure, until they can find romance in a stroll around the block, a thrill in a back yard garden or a side yard rose bush, and an adventure in raising some chickens that are their very own, or staining the

floors, or hanging a picture. It isn't the game we play that makes it so interesting. It is the attitude and spirit we bring to the game. A great many people, some of them good people, think the Missionary Society the last place to look for a thrill, but a very young and modern woman recently said, in speaking of a study of the Book of Genesis which had been put on by a leader who knew how to bring out the beauty and strength and vivid, living reality of the Word, "Well, I must confess that I haven't got such a kick out of anything in a long time". That may not be elegant language, but that was her sincere compliment.

That many of our finest young people do not care for the "mad pace" is evidenced by the rapid growth of the "Slow Club". In October of last year a young man wrote to a daily paper, asking how a young fellow stands socially in these "wild days". "Because I can't dance, and although I dress well, I can't be extremely collegiate, nor talk nonsense as some of the so-called popular fellows do, but does this say I'm 'dead' or 'slow'? If this is true, is that why I have so few girl friends? I wish your readers would enlighten me." He found an immediate and eager response from dozens, scores and hundreds of boys and girls, and that is how the "Slow Club" started. There are one hundred and thirty-nine "clubs" in one city, and the movement has spread to all parts of the United States. There are thousands and multiplied thousands of young people eager to take part in fine, high-toned entertainment and get away from the "Jazz age" and "wild parties". They have said so in their letters to the "Slow Club".

### Talk

There's a lot said about silence. It's golden, it's good, it exists between people of perfect understanding. We hear about a "friendly silence," a "silence fraught with meaning," and every once in a while somebody testifies that if two people can be silent, together, it shows a high type of friendship.

Now, all of that is all right, but for my own part there's nothing I like better than talk. It has been my own observation that when two healthy, intelligent people get in the same room, unless one of them is reading, or asleep, they at once begin to talk. They exchange ideas, relate adventures, praise or condemn the members of their family, or their friends, and the more affection there is between them, the more steadily they chatter.

Every once in a while I hear one of a married couple complain that they've nothing to say to one another any more. Now, I've been married to Bill a long time, but when

he gets real quiet, I don't consider it friendly. He's generally worried, or I've done something he thinks I shouldn't have done. For when Bill's in his normal fine spirits he's got a lot to say. He can talk about the cattle, and the work, and the lodge, and go back to the war, if he runs out of other things.—Selected.

### Home Is Best

From my window I see a mother and a little boy sitting on the back steps of a farm home. They have been away for the day and are just back home. The little chap snuggles up to his mother.

Down in the lane the leaves on the trees are whispering to themselves. Birds and bees and flowers everywhere make the old place beautiful. Two eyes look confidently up into mother's face, and the arm about the boy draws more tightly as he says: "Home's the best place in the world, isn't it?" And mother knows it is.

Again from my window I see the same mother and her boy. A quarter of a century has slipped away. The boy is a successful business man out in the world. He has been back home visiting, and now the car is at the door ready for the long drive to the boy's new home in the west. Listen. I hear him say to his father:

"It is a little harder to go every time!"

And the boy's eyes, now a bit more serious than in the long ago, are moist for a moment. It is the old story again. "Home's the best place in the world."

But I know and you know that this could never be were it not for the fact that that old farm home is and always has been a place where love watches over all.

Love does not carry the key to every farm home. Those are the homes upon which boys and girls make haste to turn their backs, not to come back any more.

I would rather my boy would tell me, "Father, it gets to be harder to go away every time!" than to fall heir to a million. For the love of my boy would be the richest treasure in all the universe!—Farm Life.

"Nothing can shake a man's happiness as long as the fires of home burn bright."

"The man who has made a good home for his wife and children is a success, whether he has saved a dollar or not."

### HOW PEOPLE PAY

The Davenport Times says: Statistics indicate that people pay in the following order:

- on the car.
- on the note to get the car.
- on the new dress, suit, coat.
- on the washing machine.
- on the vacuum cleaner.
- on the set of books.
- on the coal bill.
- on the grocery bill.
- on the meat bill.
- on the doctor and dentist bill, if ever.

Where do you find that the Church comes in?

—Evelyn A. Cummins in the Living Church.

### INTERMEDIATE COLUMN

#### The Best Is Yet To Come!

And the best is coming soon. It is the Baptist Assembly at Gulfport Aug. 6-12, "Down where the sea breezes blow and workable ideas flow and all good Baptists go." A strong program has been outlined for each of the departments and there will be something for all the family.

Of course WE think one of the very best things will be the Intermediate Conferences. Miss Mary Alice Bibby, Field Worker for the Intermediate Department of the Sunday School Board, will be there with her heart full of devotion to the intermediate work and with her head full of ideas and plans to make the intermediate work more effective. Every intermediate worker in the state ought to be there. What a new day that would bring to the intermediate departments of the state, if every department were represented at these conferences! They will be practical and at the same time inspirational; in fact, all that a good conference can be. All the intermediate workers who come will not only have their traveling bags packed with the necessities of the trip, but will have their minds packed full of good things for each one there.

#### Intermediate Day

Intermediate Day will be Friday, the closing day of the Assembly. The best is saved for the last again. Everyone who attends the morning session on Intermediate Day will go back to his church and help to make a better Intermediate Department. Those who can not spare the time to attend all week should plan by all means to be at the Assembly for Intermediate Day. More could be said, but to outline a program would spoil the surprise features, of which there will be many. But the very best place in the state on August 6th, will be at the Baptist Assembly.

#### Those Posters and Pictures

Look again at last week's issue of the Record and read the rules for the Poster Exhibit. Then send the posters (or bring them) to Verda Von Hagen, Baptist Assembly, Gulfport, by Aug. 6th. Your poster may do more to help another department than anything else they will get at the Assembly. Then we want the pictures of all the standard classes and departments for our Honor Roll. We desire to give honor to whom honor is due, and incidentally help to encourage others who are on the brink, so and yet so far.

#### Try This

"Pack up your ideas in your old kit bag and smile, smile, smile! Plan to go to the Assembly and stay with us awhile. Intermediate workers and Miss Bibby'll be there too. So, pack up your ideas in your old kit bag and smile, smile, smile!"

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## Sunday School Department

### SUNDAY SCHOOL LESSON

July 24, 1927

R. A. Venable

#### David and Goliath.

I Samuel 17:31-37, 40, 42, 48-51.

#### Introduction:

An adequate history of David's life and times is forbidden by lack of space and the controlling purpose of these lessons. The historic setting of the principal events of his long career serve as a foil to his notable achievements. His life easily falls into five distinct epochs, which mark the course of his progress, from his youthful shepherd life at Bethlehem to the throne at Jerusalem, where he reigned over the united kingdom of Israel. The five parts into which his life is easily resolved find their cleavage in the places of his residence, in the successive experiences and accomplishments of his illustrious career.

1. His shepherd life at Bethlehem, the city of his nativity and the city of the Great King, is full of content of which we have little knowledge. But his first appearance before us after the call of Samuel is suggestive of many superior excellencies of head and heart, which give him a preeminence over the other members of his family and of his tribe.

2. While residing at Bethlehem he became the minstrel and armor bearer of King Saul, an honorary position which did not require an unremittant attendance upon that monarch. His combat with Goliath, to which our lesson relates, comes within the period of his residence at Bethlehem. In this stirring episode, occurring in the beginning of his public career, there are manifest many splendid traits of character, which forecast the illustrious achievements which are set to his credit in the pages of Israel's history.

1st—And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art a youth, and he a man of war from his youth. And David said unto Saul, Thy servant was keeping his father's sheep; and when there came a lion or a bear and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard and smote him and slew him. Thy servant smote both the lion and the bear; and this uncircumcized Philistine shall be as one of them, seeing he hath defied the armies of the living God." (Verses 31-36.)

Note the interview between David and Saul:

1. David's deep sense of reproach of Goliath's defiant challenge of the armies of Israel and deeply stirred by the spirit of patriotism and abounding faith in God, he fired the hearts of his countrymen with a new hope and a new courage. Convinced that their hopes centered in the youthful David, they bring him into the presence of Saul, their King and the leader of their armies. Saul is frozen by fear, restrained by cowardice and deterred by the strength of the foe.

2. In the beginning of this interview, David's offer to accept Goliath's challenge to a single combat sounded like the idle prattle of the rashness of youth. His point of view disclosed to him by an inexperienced youth in the art of war in combat with a doughty old soldier whose strength was the boast of his nation and the terror of his enemies. David's point of view was different. The combatants were not a novice in the arts of war arrayed against a giant in strength and build, whose training made him invincible, but the combat he was proposing to accept was one in which human strength and might were arrayed against Jehovah's power, who can suffer no defeat and lose no victory.

3. Out of the experiences of his shepherd life, he draws illustrations to convince the king of God's willingness and promptness to interpose in behalf of his servants. Jehovah had clothed him with strength to destroy the bear and rend the lion that preyed upon his flocks. Strengthened with the might of Jehovah, God's servants may achieve the impossible and defeats are turned into victory. David would call the placid faith of the king back to strength and vigor. He would inspire him to vigorous action in driving the enemy from the borders of Israel. He would deliver first the king from the thralldom of unbelief in Jehovah's presence and power, and then the people from the thralldom of their enemies. David won the king and people back to their faith in Jehovah as the God of battle. "And David said, Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the Philistine. And Saul said, Go, and Jehovah shall be with thee."

2nd—The king's consent is won, and the combat comes on. "And David took his staff in his hand and chose him five smooth stones out of the brook and put them in the shepherd's bag which he had, even his wallet and his sling in his hand; and drew near to the Philistine. And the Philistine came and drew near unto David; and the man that bear the shield went before him. And when the Philistine looked about and saw David, he disdained him, for he was a youth and ruddy and withal a fair countenance. And

it came to pass when the Philistine arose and came nigh to meet David that David hastened and ran toward the army to meet the Philistine. And David put his hand in his bag and took thence a stone and slung it, and smote the Philistine in the forehead, and the stone sank into the forehead and he fell upon the face of the earth. So David prevailed over the Philistine with a sling and a stone, and smote the Philistine and slew him: and there was no sword in the hand of David. Then David stood over the Philistine and took his sword and drew it out of the sheath thereof, and slew him and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled." (Verses 40-51.)

1. David's faith in Jehovah's strength emerges in all its beauty and courage in the simplicity of the equipment with which he arms himself for the combat. His composure on the eve of a conflict of such vital importance is an exhibition of his consciousness of a conquering faith. He goes quietly to the combat unawed by the strength of his foe or the superior quality of the armour in which he was clad. Impelled by an abiding purpose and a consciousness that the hope of Israel and the honor of Jehovah, in the vindication of Truth and Righteousness, were involved in the issues of that decisive hour, he moves forward to meet the giant form of the enemy in the spirit of heroism, vibrant with the power of God, and confident of a victory which would drive the Philistines from the land of Israel and relieve the people of their oppression.

2. The divine method of overcoming his enemies and advancing his kingdom are exemplified in David's victory over Goliath. There are no spectacular exhibitions of angelic forms hovering over the scene of conflict, and no sudden and visible transformation of the ruddy youth into a giant form, and imposing appearance as Jehovah's champion in the combat. God takes the youthful David, as he lived among men, and was known of them, skilled in the use of the offensive and defensive weapon of shepherd life, mailed with no armor to protect him from the shafts of the enemy but the shield of faith, and no weapons but a sling and a few smooth stones, and destroys the enemies of his people. Men, and the means they have, are God's chosen instruments to subdue his enemies, extend his Kingdom and bless the world. The commission to evangelize the world was not given to angels, but to men. The young child was not borne to Egypt on the wings of an angel, no supernatural evangelist preached the way of salvation to the Eunuch, nor to Cornelius and no celestial convoy proclaimed the everlasting gospel from Damascus to Rome. That is not God's method. He employs human agents and instrumentalities in the conquest of truth and uplift of a lost world.

3. God's method employs means seemingly inadequate to cope with the foe to be encountered, the victory to be won, and the service to be

rendered. His choice baffles man's reason and challenges his faith. David's offer to accept the defiant challenge of the Philistine provoked the ridicule and scorn of his brothers and inspired the contempt and ribaldry of the Goliath. Saul sought to supply the inadequacy of David's equipment by an offer of his own armour to the young man who volunteered to become the champion of Israel against Goliath, the giant of the Philistine army. David alone had caught the vision and had the faith to believe in the presence and power of God with him in overcoming the enemy with the united means at his command. How absurd was the command to "make disciples of all nations", given to a handful of Galilean fishermen and no friends and no wealth! But the pall of absurdity is lifted by the assurance, "Lo, I am with you through all the days, even unto the end of the age".

4. Lastly, we learn that God initiates great movements in the mind and heart of some one individual soul, capable of large vision and abiding faith in the presence and emerging power of God in human affairs. The dull, earth-bound soul catches no vision of God's will and way in carrying forward his purposes, he hears no divine voice calling him onward and upward. He must see through the eyes of another, and hear through another's ears. The vision of a victory over the Philistine, the agency and means of its accomplishment, had never dawned upon the family of David, upon the mind of Saul, or of the people of Israel. That vision came alone to the young shepherd, whose eyes had been opened by the Spirit of God, and cherished by faith; it swept beyond the limits of his own soul. It passed over, in its energizing power to others, and took form and expression in a conflict which lifted the people to higher levels. All great movements in the Kingdom of God come after this form. God's people need a seer and the voice of a prophet in every age.

#### BAY SPRINGS

On last Monday evening the Bay Springs meeting came to a successful conclusion with ten additions to the church, all of them on profession of faith. Rev. J. J. Mayfield of Canton did the preaching and Mr. Jimmie Wilson directed the singing. These brethren did excellent work in our town and community. Bay Springs has never had better preaching than that of Dr. Mayfield, for the Lord was with him. Mr. Wilson's work was very helpful and inspiring.

Dr. Mayfield had to leave us earlier than we expected on account of the illness of his wife. We are praying for her a speedy recovery.

Most sincerely,

—H. C. Clark.

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## East Mississippi Department

By R. L. Breland

### Yalobusha B. Y. P. U. Convention

The B. Y. P. U. Convention of Yalobusha Association met with Schoona Valley, four miles south of Coffeeville, July 5, 1927. All of the active unions in the county were represented in person or by proxy. We have ten unions now in the county. There were five churches that had representatives present which have no unions at present. The unions represented were Water Valley three, Coffeeville two, Schoona Valley two, Wayside one, Oakland one and Clear Springs one.

The meeting was called to order by President R. L. Breland. Miss Jessie Denley was elected Secretary pro tempore. A good program had been arranged, which was well carried out. It was an enthusiastic meeting and the addresses and exercises by the various unions were of the highest order and showed careful preparation.

Rev. L. E. Roane led an inspirational devotional period. The President delivered a short address, after which Rev. A. B. Hill of Water Valley gave a helpful address on "The B. Y. P. U. and Its Relation to the Church". Sellers Denley, President of Schoona Valley Senior Union, made an eloquent address of welcome, which was beautifully responded to by Miss Ouida Gilbert of Coffeeville. Water Valley Senior Union gave a Demonstration which was indeed well rendered. T. T. Gooch of Oakland spoke on the subject, "The Aim of the B. Y. P. U.", bringing us some fine suggestions.

The principal address of the morning was delivered by Mr. A. J. Wilds, our very efficient State Secretary, on "Service": S is for Sincere Service, E is for Enthusiastic Service, R is for Reasonable Service, V is for Voluntary Service, I is for Intelligent Service, C is for Constant Service and E is for Efficient Service. It was very appropriate and helpful. Rev. J. M. Hendrix closed the morning service with prayer.

At the noon hour the good people of Schoona Valley spread one of the most substantial lunches that we have seen lately. This good community always does its part well when it comes to a matter of this kind.

The afternoon session was called to order by an appropriate song service led by Clyde M. Williams of Clear Springs, Miss Rounsaville at the piano. The Coffeeville Senior and Junior Unions rendered a very much appreciated exercise, with Mrs. Velma Gilbert, Junior Leader, and Mrs. C. F. Norden, Senior Helper, in charge. Then Schoona Valley Senior Union gave an excellent Demonstration led by Miss Mildred Davis. Short talks on encouragement were made by Mesdames Ware, Pipkin and Wilds which were much appreciated.

Secretary Wilds spoke again on

the general working of the B. Y. P. U. The closing address was by Rev. C. C. Weaver, the able pastor of Calhoun City Baptist Church, on the subject, "Winning to Christ Through the B. Y. P. U." He demonstrated that while the B. Y. P. U. is not an evangelistic organization yet it is possible to become a great agency in winning people to Christ. His address was well received and appreciated.

The following officers were elected for the ensuing year: Sellers Denley, President; T. T. Gooch, Vice-President; Miss Diamond Chadwick of Water Valley, Secretary-Treasurer; Leader for District 1, T. T. Gooch; for District 2, Miss Lottie Brown; for District 3, Miss Jessie Denley. These officers compose the Executive Committee of the Convention.

With appropriate resolutions of thanks to the community for its hospitality and to Brethren Wilds and Weaver for their services, the Convention adjourned in high spirits. It was a very successful meeting.

### Notes and Comments

Mr. Johnie Breland, son of the late Rev. F. M. Breland, purposes to attend the Southwestern Seminary to prepare himself for evangelistic singing.

The Baptist Church at Philadelphia has voted to have all of its members who desire to retain membership in that church to sign the Church Covenant. Those who fail to do so by October 2, 1927, will be dropped from the church roll. Most of our churches are getting water logged with useless members who never add anything to the worth of the churches.

Rev. L. E. Roane, who has recently accepted the pastoral care of the Hopewell Baptist Church in Yalobusha County, will likely hold his own meeting there beginning the fifth Sunday in July.

During these summer revival months will be a splendid time for our pastors and churches to fill out their historical blanks and send them to Dr. P. I. Lipsey, Clinton, Miss. Our Committee wants a sketch of the life of every Baptist preacher, past and present, in this state, also of every Baptist Church. Help us in this matter.

I notice in the papers that Rev. H. W. Shirley, of Elk City, Oklahoma, but formerly of Philadelphia, Miss., is in the Baptist Memorial Hospital, Memphis; I am also informed that Mrs. Hill, wife of Rev. E. J. Hill of Memphis, is in the hospital. May they soon be well again.

### "BACK TO OUR FIRST LOVE"

It has been said that the Old Time Revivals was a thing of the past, but that is not true, for we have just closed one of the best that I have ever seen.

I will admit that it has been many years since I have been in what we used to call a real revival, but this last week we had the old time shout-

ing and the mourners' bench brought back and it worked in a fine way, in Sardis Baptist Church.

There were twenty-one added to the church, most of this number by baptism. And if you only knew the condition of the church before the meeting began you would be surprised and wonder how it was possible that we received any at all.

The membership was in such condition, out with one another, and even some of the leading members had been caught making and selling whiskey, or that is they had been found guilty by the court of Union Parish.

Rev. O. C. Cooper of Farmerville, La., did the preaching and if you are in doubt about whether he can conduct a real revival just give him a trial. He believes the Old Book from cover to cover and preaches it, and I want you to know that he lets the chips fall where they may.

On Wednesday night he had those that were out with one another to meet at the altar and make friends and shake hands. He had quite a few to come forward in this part of the service. There and then is where the revival broke out.

Rev. Cooper has more magnetism than any man I ever saw, and his way of getting hold of people is simply wonderful. In most every service there was from three hundred to six hundred people present; they came from everywhere to hear him preach. Sardis Church can heartily recommend him to any church who would like to have a live wire for meetings.

—Lon Quinn.

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### BAYLOR COLLEGE

Baylor College is anxious for fifty girls in her Mississippi Club for next session which opens September 17th. Baylor College has the most widely distributed student body of any institution in the Southern States, having registered last year fourteen girls from Foreign Countries, One hundred and fifty girls from twenty-five states other than Texas, and more than two thousand girls from two hundred Counties in Texas.

Baylor College holds membership in the Association of Colleges and Secondary Schools of the Southern States, in the Association of American Colleges, and in the American Council on Education.

In addition to standard courses leading to standard degrees we have all the special courses that any girl might desire. Walter Gilewicz, head of Piano Department, is the highest paid Musician in the Southern States. Large Loan Fund available for girls really worth while.

For additional information write or wire Mrs. J. P. Harrington, Crystal Springs, Mississippi, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

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## MISSISSIPPI COLLEGE NOTES

## Ridgecrest Student Retreat

June 26—July 1

Ridgecrest! The deep spiritual significance embodied in that word can be fully realized only by those who have paused for a season in this "land of the sky", and the assembly ground was at its best during the recent student retreat.

By way of explanation it may be said that the retreat deals with problems and plans which come within the scope of our religious activities on the campuses of the colleges and universities of the South. The Baptist Student Union (B. S. U.) is one great force which grapples with these problems. This organization, not a separate and distinct unit, but a combination of every Baptist religious organization on the campus, after a year of trials and successes comes each summer into a conference at Ridgecrest, known as the Student Retreat.

From the opening strains of the first hymn Sunday to the final words of the benediction on Friday, the presence of a deep sense of devotion and spiritual responsibility was evident. The inspirational services were royal feasts. In the early morning hours the entire group of students gathered at the spring for the morning watch. Prayer and meditation thus began our day's work. At the noon hour and again at evening great messages were brought by Drs. Sampey, Leavell, and Hill. Mighty challenges were presented to this eager group of students and secretaries by these Christian statesmen.

Then too, the phase of the program given to discussions of organization were well guided and highly effective. Every phase of the work was scanned by the searchlight of the discussion periods, and many topics were discussed at length. Many students described these discussions as being the most inclusive and complete ever experienced by them.

Finally, the recreational features of the conference were invigorating. No district of our Southland offers a more diverse and enjoyable recreational possibilities than do the Blue Ridge Mountains, and when these diversions are under Christian management, how invigorating they are!

Mississippi College was represented in this body by Chester Swor and Lowrey Compere. The Mississippi delegation was the largest—seventeen in number—with Georgia second. Mississippi also had more student secretaries present than any other state. Every state in the Convention with the exception of the border states of Maryland, Illinois, and New Mexico, was represented. Enthusiasm aptly describes the Mississippi delegation in every phase of the retreat.

## Results:

The momentum gained by the one hundred students and student-secretaries who attended this second annual Student Retreat will be evidenced in the greater amount of real Christian service on the campuses of our Southland next year. A tabulation of definite results would hard-

ly be possible, for this momentum has just begun its work, and only the bright future can evidence such results. However, there has been portrayed more plainly than ever the need for a student secretary on the Mississippi College campus. Without the aid of a trained man whose heart and soul are in the work, the dynamic possibilities of our Mississippi College men will never be realized.

—Chester Swor.

## A GREAT MEETING

The Smith-Perry Evangelistic Party have just closed a campaign in the Stewart School Community, 15 miles from Poplarville, where great success is reported. The meeting was remarkable in many respects and every one of the entire community said that more was done during the seven days of the campaign than had been done during the past ten or fifteen years.

Because of conditions that prevailed in the church for the past number of years many of the old, substantial members had withdrawn and had been waiting for the Lord's hand to intervene in the matter, right conditions and give them another chance for service. This opportunity came near the close of the campaign and many came back with their letters, pledging allegiance to the Church, Christ and the Baptist Program as a whole. Over 20 people joined the Church, either by letter or profession of faith and there are more to follow. A

Prayer meetings were held nightly, the men meeting in the oak grove with Rev. J. J. Low, pastor, in charge. Rev. Wade Smith conducted the women's prayer meeting in the school building and Mr. Perry worked with the young people. The best of cooperation was given throughout and at the close of the meeting, on Friday, a Senior B. Y. P. U. was organized with more than 50 enrolled. This is the brightest prospect for a real Union that has been witnessed in many days. Mr. Perry worked tirelessly with the young people and won their confidence from the first. It is thought that another Union will be formed in the near future, possibly two more. The Baptist Record was put into some of the homes and more now under way for a new church subscriptions will follow. Plans are building. The site will possibly be in the near vicinity of the Stewart School and if this is the case electric lights and a baptistry will be in the building, the Stewart School having ample supply of both to make the church modern in every respect.

On the closing night of the meeting, with a great house of people, a service long to be remembered was in evidence. Rev. Rodney Branton, pastor of the Turner-Memorial Baptist Church, Fort Worth, Texas, and his sister, Miss Ida Branton, a surrendered life for the missionary fields, also Judge Langston of Columbia made three minute talks on the relation of the young people to the church. People were in the audience from Bogalusa, Purvis, Lum-

berton, Poplarville, Baxterville and other points.

Rev. Wade Smith, lately having begun work with the Board, is a great gospel preacher, condemning sin in its every form and having the unique ability of proclaiming God's condemnation of sin in a manner that brings conviction and conversion to many who hear. He has a host of admiring friends in and around Stewart School community and they came night after night to hear him preach. Mr. Perry, formerly with the Board, led the song services in a great way. The people sang as never before and his choir of more than 40 voices was in place each evening, helping greatly in the meeting. The people wanted the meeting to run longer but other engagements prevented this. This team is already dated far into October and their services are much in demand.

They began last Saturday night in the Greenville Community, where they will be through the 17th.

## CATHOLICS VS. BAPTISTS AND METHODISTS IN ELECTIONS

By T. T. Martin

If Al. Smith of New York is nominated for President, the Catholics of the United States will vote almost solidly for him. Witness the tremendous preponderance of Catholic officials above their proportion of the population.

If a Baptist or Methodist is nominated, though the more capable candidate, Baptists and Methodists will, from party spirit, or prejudice, or popular sentiment, vote for the other candidate.

Witness Mississippi and Texas. They have suffered much in past years from incompetent or unreliable officials. Baptists and Methodists in those two states could have easily elected competent, upright officials.

Mississippi is now facing an election. The Saviour said, "Render unto Caesar the things that are Caesar's". We owe Caesar, the civil government, our utmost to elect capable, upright, reliable, clean officials.

It is not enough that a man be capable. If he is unclean, corrupt, the people of a state putting their endorsement on such a man, is a curse to the young people of the state. Judge Ben Lindsey of Denver is capable; but if the people of Colorado should elect him dog-catcher, to say nothing of Governor, such endorsement would be a curse to the young people of Colorado.

Let the people of Mississippi now perform their sacred duty by electing clean, competent, reliable, dependable men, men who will not play for popularity, but who will, to the limit, perform their official duties sacredly.

Blue Mountain, Miss.

The Schoona Valley B. Y. P. U., Sellers Denley, President, went out to New Hope Church in Yalobusha County and organized a Senior Union last Sunday. This increases the number of unions in this county to eleven.

## IN MEMORIAM

## Frank Figg

On June 7, 1927, at 7:15 P. M. the death angel came and claimed the body of our beloved brother, Frank Figg. He was about sixty-five years of age, born and reared in Panola County. He received his education from the State University.

Brother Figg was highly esteemed by all who knew him. He was for a long time a member of Courtland Baptist Church, and was regular in attendance, always the tone of his voice was a welcome to all, kindly and cordially did he meet and greet us.

He leaves to mourn his loss a devoted wife, two sons and three daughters, besides other relatives, and a great host of friends.

Funeral services were conducted by his pastor, assisted by Rev. J. W. Lee, Rev. W. E. Lee and Dr. R. A. Cooper.

—S. H. Shepherd.

## Harrison

William Robert Harrison was born in Alabama on May 18, 1850; died July 1, 1927. He was married to Miss Sallie Coleman Jan. 5, 1870. He moved to Scott County in 1873. Eight children blessed this union, seven now living. He also leaves forty-three grandchildren and twenty-two great-grandchildren.

He was a great singer, led and taught singing schools for more than 50 years. He was a good husband, tender father, provided well for his family, and a good church man. He had many friends.

He suffered much the last eight months before his death, but he bore it all with great patience. He often told me and others that he was ready to go home.

He was buried at Hopewell, near his old home. The God of all grace comfort his people.

—D. W. Moulder.

## Nail

In the home-going of Brother Z. H. Nail, the Oak Grove Baptist Church, DeSoto County, has lost one of its most useful and most faithful members. Brother Nail died May 21st, after a lingering illness of five weeks. A large host of friends attended his funeral. He was laid to rest in the Oak Grove Cemetery. Many were they who said "A good man has gone". He went about doing good.

Brother Nail was converted at an early age and united with the church; he contributed generously to the church and denominational causes, having given to Baptist schools, the Orphanage and Hospital in Mississippi. His church was first in his life. He never turned a deaf ear to the call of the needy. He was optimistic and aggressive. Many people looked on him for guidance and comfort. The interest of his community was never neglected. Whatever tended toward progress and moral uplift for the people, for that he was found fighting.

Although Brother Nail lived to



the age of 62 years, he worked while it was day. He realized that "the night cometh when no man can work". The ambition of his soul was to enlarge the church building for the benefit of the Sunday School. He had plans made to do it when the night came. What he contributed to his church, to hospitals, to schools and orphanage, and what he desired to give will be rewarded to him in the legal exchange in the World that shall never end.

He is survived by two brothers, J. D. Nail of Oak Grove, S. W. Nail of Memphis, Tenn., and Mrs. C. E. Emerson of Hernando, Miss.

—Jas. W. McGavock,  
Hernando, Miss.

#### BEULAH

Our revival meeting at Beulah, Simpson County, embracing the first Sunday in July, lasted seven days.

I buried Robert Harrison on Saturday, and did not get there until Sunday, expecting Brother D. W. Smith. He did not get there, however, and I did all the preaching, except one sermon, which was brought to us by Brother Luther Gardner on Friday. It was a fine sermon.

I had to leave Monday to bury Rev. H. F. Husbands. Had a ninety mile drive, leaving after the morning service. I got back and preached at night. The Lord was with us from the start. Those great folks had been praying. The revival was on to start with. I visited fifty-six homes during the week and had prayer. Our greatest day was "old folks' day" on Thursday. We had forty-six over fifty years old. Most all of them told of their experiences. Thirty-five joined the church—18 baptisms, 4 restored and 15 by letter. The house did not hold the people every service. There were anxious people who could not get in the house every night. The order in the house and outside was as fine as I have ever seen. We had sunset prayer service every evening. From 125 to 150 attended these services from 7:00 to 8:00 every evening. There were five different groups. The last day during this hour the people told how they had enjoyed the meeting, many saying that it was the greatest they had ever attended. They, in a few minutes, made up \$500.00 to build the present church in order to make room for the increasing attendance. We all left happy. The Lord be praised.

—D. W. Moulder.

#### BAPTIST STUDENTS OF SOUTH HOLD ANNUAL CONFERENCE

The South-Wide Baptist Student Retreat held at Ridgecrest, North Carolina, has just recently come to a close. This second annual student conference of a week was larger in attendance by fifty per cent than the one of last year.

One of the most gratifying features of the 1927 conference was the pledge by those present of their best efforts to lead at least ten souls to Christ during the coming year. Bible Study, Prayer, Soul-Winning and Church Loyalty were the subjects

dwelt upon most largely at this meeting.

The conference sessions began on Sunday, June 24, with addresses by Dr. J. R. Sampey of the Southern Baptist Theological Seminary at Louisville and Mr. William Hall Preston, recently elected Southwide Baptist Student Secretary.

The other inspirational addresses of the week were brought by Dr. George W. Leavell, returned Medical Missionary from China, and Dr. John L. Hill, Book Editor of Southern Baptists.

An early morning Prayer Service in a nearby quiet spot ushered in the day. A delightful study of the Gospel of Mark followed. The morning conferences, led by Mr. Frank H. Leavell, Executive Secretary of the Inter-Board Commission, were practical and inspirational. Many stated that these were the most inspirational and helpful conferences they had ever been privileged to attend.

An inspirational address each morning and practical demonstrations, followed by an inspirational address each evening, added to the value of the meeting.

Those attending have gone back to their various campuses over the South determined to make Christ more real during the coming year.

Some of those attending from Mississippi were: Mr. R. C. Bamberg and Mr. L. O. Cooper, A. & M. College; Misses Rosanel Aldridge, Estelle Tait, Vera Bishop, and others, from M. S. C. W.; Misses Lovella Landrum and Ruth H. Watkins; Clinton; Miss Mary D. Yarborough, Blue Mountain College; Mr. Chester Swor, Mississippi College; Mr. Fred Terry, University of Mississippi.

#### THE LAST MESSAGE

There are some Bible students who see—in the seven messages to the seven churches, in the book of Revelation,—a prophetic foreview of the spiritual history of the Church, down through the centuries, from the day the messages were given, to the end of this age. Whether this be correct or not, I do not know. But one thing I do know, and that is, that the last message which was to the church of the Laodiceans fits mighty well with the present day conditions of the churches; which is an indication that we are living very close to the end of this age.

Let's look into it a bit. "I know thy works, that thou art neither cold nor hot." How true that is of our present day condition! The churches have lost that fervent zeal, which characterized the earlier period. But they are not cold; there is plenty of activity, but it is luke-warm. But what could fit us better than this: "Thou sayest, I am rich, and increased with goods, and have need of nothing". In looking over the statistics of the assets of Southern Baptists, it looks very much like we are rich. But God is about to show us that we are "wretched and miserable, and poor, and blind, and naked". How? With debts increasing and receipts decreasing. What is the matter? We are lukewarm. We have lost that fervor, and zeal. Our people are lifted up with pride.

Too much money is being spent for education and expensive buildings and things of that sort, which our Lord commanded not, and the gospel of our Lord Jesus Christ is being neglected. What is the remedy? The remedy is found where Dr. Gates of Laurel says it is, in the 14th verse of the 7th chapter of II Chronicles, viz: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land".

This drilling and training and enlisting and budgeting and boosting and comparing will get us nowhere until we repent, that is, until we change our minds, and quit following men, and begin to buy—of Him who is sitting on the right hand of God—gold that has been tried by fire, and white raiment that we may be clothed, and anoint our eyes that we may see our miserable condition, and open the closed door so He may come in and sup with us.

God is already about to humble us with the burden of debt. Now let us pray, and seek His face, and forsake our wicked ways of wasting His money and use it for the salvation of souls. Then He will hear and forgive and heal.

—J. E. Heath.

Winona, Miss., (Route No. 6.)

#### THE TYLERTOWN MEETING

We recently closed an eight day meeting, in which Dr. W. T. Lowrey did the preaching, greatly to the

edification of all of us. He preaches with the same vigor and zeal as in other days, his physical health is fine, his mind alert and his heart zealous for the gospel. He is a fine help in a meeting both for leading the church to a larger life and is a fine evangelist. I would gladly commend him to any pastor or church as one of the best and safest helpers to be had in the state.

Bro. J. M. Lewis, our Methodist pastor, led our singing greatly to the delight of all. This is the second meeting he has served us in that capacity here.

There were eight additions to the church during the meeting and the church greatly helped.

"What is your last name?" asked the teacher of a new pupil.

"Arthur, ma'am," replied the boy.

"Arthur!" exclaimed the teacher.

"What is your other name?"

"Cooke," said the boy.

"Then, Cooke is your last name, of course," said the teacher, looking at the boy with considerable severity.

"No, 'm," replied the child respectfully. "My name was Cooke when I was born, but mother says they didn't name me 'Arthur' for 'mos three months."

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## TITHING AND STEWARDSHIP

We hear a great deal these days about Stewardship and Tithing. In spite of the many learned articles I have read from the pen of the wise in our denomination, I am forced to the conviction that they are putting the cart before the horse. The Pledge Card sent out by our State Board says in part, "As an acknowledgment of my stewardship obligations, I covenant to pay the tenth of my income." If my understanding of the word Stewardship is correct, the above statement is absolutely incorrect. Stewardship according to my understanding is the administration of that which is entrusted to us in a way that will be pleasing to the owner. My Bible says that the Tithe is to be paid out of the first fruits of my increase. Now if I am to pay the tithe out of the first fruits, I fail to see where I have any option of administering this amount. I rent the house in which I live. I am to pay my rent on the first of each month. I draw my salary on the first of each month. In other words I am to pay my rent out of the first fruits of my income. Suppose, using the stewardship idea, I should say to the man from whom I rent, "I will pay you ten (\$10.00) dollars now and will keep the balance to repair the roof and do other work around the house, which I know he is going to do during the month?" Do you suppose that that would satisfy my landlord? No. I pay him my rent out of the first fruits and then let him attend to the administering of the rent. Just in the same manner, I have no right to use, administer or anything else—the tenth of my income. I have but to pay it to God out of the first money I get my hands on.

Then where does stewardship come in? The remaining nine-tenths of my income which has been entrusted to me by the owner, God, as stated in the first statement on the pledge card—"God is the Sovereign owner of all things" and second, "Man is a steward and must give an account", is the amount on which my stewardship obligation depends. I am to administer that nine-tenth off my income so that it will be pleasing to its owner, God. In other words, I am to use the nine-tenth in a way that it will not bring reproach on the kingdom of

my Lord Jesus Christ. I am not to spend any of it for things that Christ, the owner, would not approve of, and am to so govern my pleasures and my necessities, which I buy with this nine-tenths that God's name will be glorified, His Kingdom promoted and sinners may be brought to the realization that a child of God should not patronize certain things and do certain things with their money. In this way they will be able to distinguish clearly between the right and the wrong in every detail of life. The way most church members patronize the worldly amusements it would be hard to convict a sinner of sin, as he would feel himself perfectly justified in doing those things, because the leading members, (in showing themselves before the people), of the churches indulge in the same things. Paul says, "If eating meat cause my brother to stumble, I will eat no more meat while the world stands". The sooner we quit talking about Stewardship and Tithing and begin to talk of true stewardship and an honest payment of our just obligation to God—The Tenth, and then stewardship on the balance, the sooner we will begin to get somewhere in our finances, in our lives and in our spirit of perfect accord with God.

This letter is written not in the spirit of criticism of the person who got up the pledge card, but in the spirit of helpfulness to a realization of true stewardship.

Yours,

—J. A. Thigpen,  
Shaw, Miss.

## A FINE MEETING

I am glad to report a gracious revival with my people at Providence Baptist Church near Hattiesburg. This is one of the oldest churches in this section of the state, and for a number of years has been blessed with the fine ministry of Bro. J. P. Williams. He resigned his work there last year and I have been pastor there this year. During our revival services, beginning July 1st and closing July 8th, I did the preaching, having Bro. Burgess Boyd, a student of the Baptist Bible Institute, to lead the singing. We had good congregations and a hearty support of the Christians, and the Lord blessed our efforts by giving

us twenty-five additions to the church, sixteen of these by baptism.

We are also to begin soon to repair our church building and build about twelve Sunday School rooms. The work we are planning will cost about \$3,000 and will not only give us good Sunday School equipment but will greatly add to the looks of our building. Bro. Byrd, who is so efficient in this kind of work, helped

to make the plans.

I am serving my first pastorate in Mississippi, having three churches, Seminary, Providence, and Salem, and am greatly enjoying my work with these good people. May the Lord richly bless the Baptist host in this fine state as we labor for the upbuilding and extending of His kingdom.

—H. K. Ezell, Jr.

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PRESIDENT E. V. BALDY, A. M., LL. D.  
Marion, Alabama

## A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention in announcing a gift of \$25,000.00 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds.

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000.00. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive farther away from the hearts of our glorious host of Southern Baptist preachers the haunting and paralyzing dread of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills. Give while you live and live on what you give. This is possible through investment in our WILLIAM LUNSFORD MEMORIAL LIFE ANNUITY BONDS.

FOR FURTHER INFORMATION ADDRESS

### The Relief and Annuity Board

of the Southern Baptist Convention

THOMAS J. WATTS, Corresponding Secretary

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